

PHILIPPINE HISTORY REASSESSED

DS 668 .A322 1989 v.1 •





NOTE TO READERS

This book is adopted as an instructional material by the Department of Education, Culture and Sports to be used for the secondary social studies in Philippine schools.



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PHILIPPINE HISTORY REASSESSED

BOOK 1

**A Collection of Undiscovered
Historical Facts from
Prehistoric Time to 1872**

DR. ISIDRO ESCARE ABETO

GRAD

DC

667

.A322

1989

v.1

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First Year of Publication, 1989

Published by
INTEGRATED PUBLISHING HOUSE
330 Robinson Road, Pasig, Metro Manila.

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Library of Congress Cataloging-in-Publication Data

Abeto, Isidro Escare

Philippine History Reassessed. — Manila : Integrated Publishing House 1989.
2 v.

Contents: v.1. A collection of undiscovered and unresearched historical facts
from pre-historic time to 1872—v.2. Philippine History Reassessed.

1. Philippines—History. 2. Philippines—Biography.

I. Title.

DS668 959.9

Cover Design and Illustrations by: Mike Lombo Jr.

ISBN 971-8637-001

ISBN 971-8637-02-6

cc. S. 1016,
600-1-96
SEA-1
11-8-96

The NHI Appraisal

The NATIONAL HISTORICAL INSTITUTE, after reading every page of Dr. ABETO'S books - "PHILIPPINE HISTORY REASSESSED" (From Prehistoric Time to 1872), Book I; and "PHILIPPINE REVOLUTIONS REASSESSED" (1872-1902) Book II_ in its official letter dated 02 May 1986, states in its last paragraph, thus:



NATIONAL HISTORICAL INSTITUTE

02 May 1986

Dr. Isidro Escare Abeto
12 W Paz Street, Sta. Elena
Marikina, Metro Manila

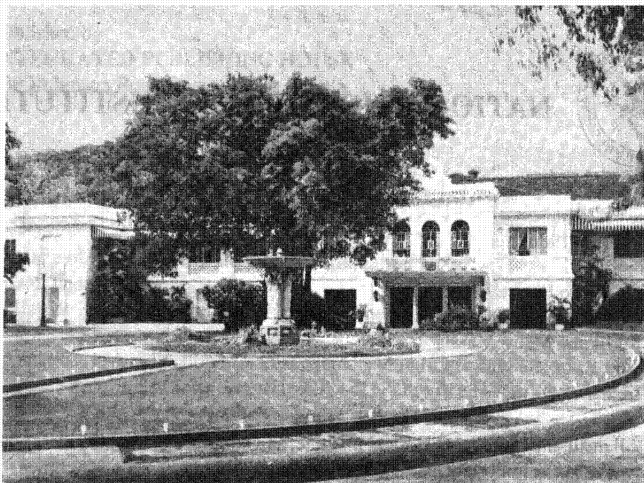
Dear Dr. Abeto:

All in all, the National Historical Institute, as a cultural agency, considers your two works as important literary contributions, particularly in the enrichment of our folk life.

With my best wishes, I am

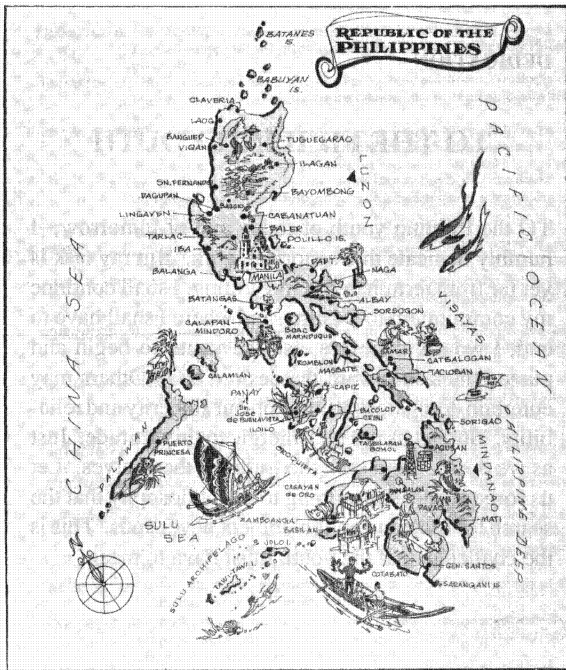
Very truly yours,

SERAFIN D. QUIASON
Acting Chairman



MALACAÑANG PALACE

Along the Pasig River stands the present Malacañang Palace which is the official residence of the Presidents of the Republic of the Philippines. This was called "Palacio del Gobernador" during the Spanish regime located where it is at present which now houses the Department of Education, Culture and Sports.



MAP OF THE REPUBLIC OF THE PHILIPPINES

The Philippine Islands is more than 200 million years old, according to the geological findings of the Bureau of Mines in 1963, which existed since the Pre-Jurassic Period. It was formerly a part of the Asiatic Continent before the "Land Bridges" were submerged by natural upheavals.

DEDICATION

TO THE FILIPINO YOUTH

TO the Filipino youth of today and of tomorrow, I humbly dedicate this historical work. But my task is yet far from terminated. God willing, I shall continue my commitment to Destiny, and where I shall have to end, I would, therefore, ask the youth to begin and pursue the task toward the desired end. Others may entertain derogatory attitude on our sincerity and reliability. But, let us not feel allergic to this attitude. Just as we do, let them seek the truth for themselves. Let us forge ahead, subscribing to the philosophy that the search for truth and enlightenment never ends. This is the challenge that the youth must have to meet.

THE AUTHOR

ACKNOWLEDGMENT TO:

- FRANCISCO G. TONOGBANUA* - (Deceased) poet, writer, and educator in English, who enthusiastically supported and encouraged me to reassess and rewrite early Philippine history.
- VEDASTO G. SUAREZ* - Consultant, Dept. of Education, Culture, and Sports, Tagalog poet and writer in English, who had given me valuable hints in the preparation of this book.
- EVILIO B. JAVIER* - (Before his demise) Gov. of the Prov. of Antique, who cordially received me at his Capitol Office upon my arrival at Sn. Jose de Buenavista, capital of the province, in 1977. Upon the Governor's request, I delivered a lecture on my new historical findings in Panay before the members of the Prov. Board. In the evening, the Governor honored me with a modest dinner at his residence. He had given me valuable help and facilities in my ocular research of the famous historical places in Antique.
- PEDRO A. GAGELONIA* - (Before his demise), historian and college professor, PUP, for his brotherly help and encouragement.
- NORA B. MASSAHI* - (Now, Mrs. Haydar Massahi), former U.P. Baguio Asian Civilization Instructor, for her favorable appraisal and enthusiastic endorsement of this book.
- ENRIQUE PAOLI* - (Now deceased), Spanish poet and UP Professor in Spanish, who corroborated the fact that Miguel Lopez de Legazpi established his Second Settlement at Villa de Arevalo, Prov. of Iloilo, Island of Panay.
- RAMON A. CORTEZA* - A native resident of Villa de Arevalo, who led me and showed to me the Batiano River where Legazpi with his naval fleet entered and established drydocks and slipways thereat for the construction of more galleons to augment his invasion fleet for Manila. Legazpi employed Iloilo carpenters.
- ANTONINO P. LAZO* - Author and Chief Librarian, Manila Central University, for his most enthusiastic endorsement to publish this work.
- MY CHILDREN (CECILIO AND LUZENDA)* - Who assisted me in many ways in the preparation of this book.
- FELICIANO E. MANIPULA* - Research Consultant, former professor of history and political science, Arellano University, Manila; former professor of history and political science, Trinity College of Quezon City, who very enthusiastically endorsed the publication of this book;
- PROF. SALVACION ARLANTE* - Research/Documentation Consultant, University of the Philippines Systems, Diliman, Quezon City.
- ENRIQUE T. TANSIPEK* - Proprietor of Integrated Publishing House, who willingly undertook the publication of this book for general circulation locally and abroad, especially to the school students of the Philippines.
- DAMASO VERGA* - For his valuable help.
- LT. GERMAN B. TUZON, LT. COL. WILFREDO LARGA, LT. ABRAHAM RAMAS* and *IRINEO B. ANGELES, MS. ELLEN AGUIRRE ADONA, MS. TEODORA ALONZO SANTOS AND MS. ROSALINDA C. CRUZ* - For their enthusiastic endorsement to publish this historical work; and lastly

SPECIAL ACKNOWLEDGMENT TO:

The evaluation Committee of the Department of Education, Culture and Sports for its constructive evaluation of this book.

January 1989

THE AUTHOR

FOREWORD

By: *DR. FRANCISCO G. TONOGBANUA*

THE word "history" is used in two senses. It may mean either the record of events or the events themselves. The term was originally limited to inquiry and statement; it was only in comparatively modern times that the meaning of the word was extended to include the phenomena that form their subject. The older, narrower meaning includes historiography, methodology,



Dr. F. G. Tonogbanua

philosophy of history, and societies and institutions.

In his *Poetics*, Aristotle discounted history on the ground that it merely recorded facts and did not depict the general truth on constant plot. The distinction is a basic one if the function of history is to establish what actually happened; but it ignores the degree to which a historian may emphasize in his evidence the features that permit significant generalization and present them in appropriate form.

The Greeks gained a sense of tradition from their myths and sagas. The Indians were able to measure their traditions against the antiquity of the East and recognize the importance of first-hand inquiry.

How about us? Have we at least sought a guideline on which our history may be measured? Have our historians thought about building up the Filipino image such that our people may be proud of?

Philippine history is replete with inaccuracies. More than 300 years of Spanish incursions and about 50 years of American tutelage, without doubt, colored the presentations of many events that purportedly happened historically in our country. Historical events thus colored must be looked into and corrected. We cannot just let our people swallow them "hook, line and sinker".

This book, **PHILIPPINE HISTORY REASSESSED** presents early history via the biographies of Philippine heroes of the past on first inquiry. Indeed heuristic and historically researched, and on current interpretation to build up the Filipino image such that our people may be proud of, without sacrificing, of course, the facts and the truths.

The philosophy of the biographies in this book places its design in both rational and natural comprehension of the historical truths that the heroes, indeed were great men and women who placed country above self who looked to God as the omnipotent power that guides the destinies of men and nations.

It may be of interest to know that in this book, the author had only his God and his country that made the men and women, truly the heroes that they were, and that anything racial, national, ideological and other influences dictated to us by the Spaniards and injected to us by the Americans have been rejected, and that only the truly Filipino image is being presented.

Where historical inaccuracies persisted in some sources, the author made it a point to find out whether or not they have been thus influenced by Spain or America or other continents, and thus, relate the events in such a way that the Philippines is just as superior a country as any other in the world.

I earnestly think that this book is distinctly an excellent contribution to Philippine historical literature. I may state here that the names in our history are not new; all historians and students of history have come across them in some way. However, what is amazing and, even surprising, to many are the historical events in which the historical figures were involved. Many events recorded in the book have not been known before by our so-called historians, for, indeed, much of their informations have been culled mainly from foreign sources. This one by Dr. Abeto is quite refreshing, because the author had taken pains to go to original native sources for the informations. Furthermore, he has contributed to the building up of the Filipino image that can be compared favorably with historical figures of foreign lands. This is the important duty of the historian to see to it that the historical figures in our history are figures that we can be proud of and not to be ashamed of, and our people are just as honorable as any others in the world.

The first half of the book, say, the first three- fourths of it, contain new revelations. Not only the pre-Spanish heroes but also during the times of Legazpi and up to the times of Spanish Governor Carlos Ma. de la Torre y

Navancerrada, there are new revelations. Even the story of Fathers Burgos, Gomes and Zamora have new revelations that have not been known heretofore. Of great importance is the presentation of the story of Father Burgos will one reader after another find, especially his writings, a better contribution than those of our historians before the establishment of the New Society. In my honest opinion, this book is a distinct contribution to Philippine historical literature, in fact, a step further than those before Dr. Abeto.

AUTHOR'S PREVIEW

THERE are facts that are true and there are facts that are false. Facts in history that are construed as true, had been proven out of bounds by ocular findings and direct inquiry research. Documentary evidences, which had been generally considered as the most reliable sources of informations, cannot always be held infallible, especially, when the author is alien to places, idiosyncracies, customs and traditions about which he wrote. The history of a given place, should therefore, be written by the one who is indigenious to that place and not by the one who is a stranger to the same.

With this perspective in mind, this book PHILIPPINE HISTORY REASSESSED has been fashioned.

Philippine history has been found replete with gaps or missing links and confusions. Where documentary evidences were found amiss to fill up the gaps, direct inquiry researches had been exploited for historical informations to bridge the gaps and to solve confusions. Let us search and gather the strands of our history which had been lost due perhaps to neglect, sloth or indifference and tie them to the hanging ends to provide continuity and completeness.

Simplicity of language is the relevant characteristic of the historical texts herein, with exception to a few technical terms, to place the history within the grasp of assimilation and common understanding. Hence, literary enrichment had been shied away because without an aid immediate comprehension is not feasible. It has to be stated, therefore, that history needs less of literature, but more of historical truths in a simple, informative language.

As stated, confusions obtained among historians. The most evident was that they had been at variance and odds on historical dates, names, places, persons and events. Reassessment and rewriting of history has, therefore, become paramount to rectify our history, while it is unjust to arrogate blame on anyone for the uncertainties and improprieties, because water coming out from a polluted spring cannot be otherwise. Jose Rizal had to correct Antonio Morga's history of the Philippines which he found with many errors of facts. Our present task is to bring out to light the true facts of history hidden somewhere in our midst. It is to be believed that our history is alive and shall remain forever alive amongst our people at places where the historical events had happened.

Let us now sample out a few instances of confusions and misunderstandings even among our most renowned historians of today. On the date of the coming of the ten Brunei datus to Panay, the following have been noted:

1. The historical marker along the inter-provincial highway at Malandog, Hamtik, Antique, states that the Brunei datus came to Panay in the year **1200**.

2. Josue Suncuya, Casimero Perfecto, Jose F. Castaneda and Dr. Emilio Nabor y Teodosio state in their writings that the ten Brunei datus came to Panay in the year **1212**.

3. But it was in the year **1250**, according to the famous historian Gregorio F. Zaide.

4. Whereas, no less prestigious historians Teodoro A. Agoncillo, O.A. Alfonso, Eufronio M. Alip, Conrado Benitez, Nicolas Zafra, H. Otley Beyer and Rod Steiger, state that the “coming” happened in the year **1300**.

5. The eminent Filipinologist and historian, Prof. Austin Craig, says that in the **14th** century the ten Brunei datus landed in Panay where they met Timway Marikudo.

6. However, Fr. Jose A. Burgos says that: “**Datu Sumakwel had several contacts with the Spanish conquistadors.**” This goes to show that when Ferdinand Magellan came to the Philippines in **1521**, the second time, Datu Sumakwel was still presiding the Confederation of Madyaas in Panay. Prof. Craig agrees to this and is also corroborated by Pedro A. Monteclaro who assures us in his **MARAG-TAS** that “. . . the ten datus from Borneo . . . lived in our island (Panay) **up to the coming of the Spaniards.**”

Now, can anyone say who among these historians tell the correct date on the coming of the ten Brunei datus to Panay? We have managed to answer this intriguing question from circumstantial evidences found in our history itself.

Emma Blair and James Robertson, American historians, state that Miguel Lopez de Legazpi transferred his settlement from Cebu to Panay without mentioning the specific place in that big island. Is it not incumbent upon us to find out where? The author in his ocular findings in 1977 found the specific place.

Did Marikudo barter or sell to the Brunei datus the Island of Panay?

Upon verification, there were evident indications that the so-called “barter” or “sale” was a myth.

We have not been informed whether these Negritos were the indigenous people of our country or more primordial immigrants from other places in the orient.

Those who are going to use this book, however are cautioned not take everything as the unqualified truth. Many of the historical events included are new findings based on the author’s researches which others may find very different from the accepted historical truth. These events however can be good subjects for discussion and may stimulate curiosity and study among students in our schools.

These are among the many instances in our history that need elucidation. What we have done in this book, is just the beginning. This work which is vast and gigantic if seriously dedicated to, can assume the proportion of a lasting project. It shall need a continuous labor and a big outlay of funds. It is, therefore, incumbent upon an organized entity, private or government, to undertake the task.

CAUTION TO THE TEACHERS; "Facts about history in books may not all be true and that these which are found in this book are new findings: based on research which may be a subject for discussion and may stimulate curiosity and encourage further reading among students.

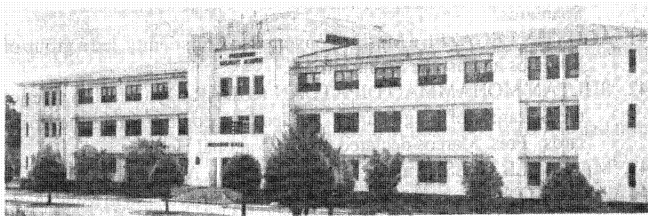
— THE AUTHOR

ROSTER OF CHIEFTAINS AND WARRIORS

1. CHIEFTAIN MAMAGTAL of Buglas (now Negros Island).
2. ALIMONSAY, wife of Chieftain Mamagtal.
3. DATU KAMATEL, ally of Mamagtal.
4. MATNUHAY KALANTIAW, the first Filipino lawgiver.
5. IKONG KABUNSOL, father of Matnuhay Kalantiaw.
6. TADYA BUNGSALAN, Kabungsol's wife, mother of Kalantiaw.
7. KING BALANTAD, head of the Binanua-an tribe of Negritos in Guibal (now Guimbal), Province of Iloilo.
8. TIMWAY MARIKUDO, *king* of the Sinugbohan tribe of Negritos in Talisayan (now San Joaquin), Prov. of Iloilo.
9. MANIWANTIWAN, wife of Marikudo.
10. PULPULAN, Marikudo's father.
11. DATU PUTI, head of the Brunei datus who landed in Panay.
12. DATU SUMAKWEL, head of the Confederation of Madyaas.
13. DATU PAIBURONG, head of the settlement of Irong-irong (now Iloilo).
14. DATU BANGKAYA, head of the settlement of Aklan (now Capiz).
15. DATU BALENSUELA and DATU DUMANGSIL, they established their settlements at places surrounding Taal Lake.
16. DATU PADOHINOG, DATU DUMANGSOL, DATU DUMALUGDOG and DATU LUBAY, are assistants of Datu Sumakwel in the Confederation of Madyaas.
17. DATU ITUM or ITIM and DATU PULA are two younger brothers of Datu Puti.
18. PINANGPANGAN, Datu Puti's wife.
19. KAPINANGAN alias ALAYON, Datu Sumakwel's wife. He had three other wives whose names were unknown.
20. PABULANAN, Datu Paiburong's wife.
21. KATARUNG, Datu Bangkaya's wife.
22. KABILING, Datu Dumangsol's wife.
23. LAKANYE ILOHAY TANAYON, wife of Datu Labawdunggon who killed Sultan Makatunaw. She is Datu Paiburong's daughter.
24. TAKMO BUAYA, a native chieftain of Leyte.

25. RIBONGSAPAW, Datu Padohinog's wife.
26. MALINOG GATMAITAN, ruler of a place near Bulacan.
27. TORAY GATPANDAN, ruler of a place near Batangas.
28. TUDAY GATSALIAN, one of the native rulers in Central Luzon.
29. ALIMBUSAYLIMA-ASAWA, chieftain of Sineloan (now Liloan) in the small island of Panaon, directly facing the southern end of Leyte, where Magellan held his first Christian mass in the Philippines.
30. RAHA SIAGU from Mindanao. With Lima-asawa, he met Magellan at Sineloan.
31. RAHA KOLAMBU, companion of Raha Siagu from Mindanao. He also met Magellan in Sineloan.
32. TANDAY LUPALUPA, popularly known as "Lapulapu", he was the chieftain of Maktan island where he killed Magellan.
33. KATUNA (not "Sikatuna"), ruler of the Island of Bohol.
34. KANDOLE (now "Raha Lakandula"), ruler of Tondo,
35. RAHA MATANDA, one of the chieftains in Manila.
36. ALMONTAY HUMABON, ruler of Sugbu (now Cebu).
37. RAHA SULAYMAN (now Raha "Soliman"), ruler of Intramuros.
38. GATSUNGAY, ruler of a place bordering Manila Bay extending toward Bataan.
39. MAUD GATSUNGAY, ruler of a place near Fort Santiago.
40. AGUSTIN LUMANDANG, head of an uprising against the abuses of the Spaniards.
41. AGUSTIN LEGAZPI, a Muslim converted to Christianity, led a group of Filipinos against the Spanish friars.
42. SULTAN MOHAMMAD DIPATUAN KUDARAT, a Muslim ruler of the Sultanate of Magindanaw, he led his people fighting the Spaniards. Pres. Marcos declared him a "National Hero".
43. MAWALLIL WASIT, a Muslim sultan of Sulu Archipelago.
44. RAHA BONGSU, a contemporary ruler of Sultan Kudarat in Mindanaw.
45. SULTAN SALAH UD-DIN BAKHTIAR, another contemporary of Sultan Kudarat.
46. SULTAN BUISAN, father of Sultan Kudarat.
47. TAMBLOT, a leader of Bohol warriors against the Spaniards collecting unreasonable tributes.

48. ANDRES MALONG, a revolutionary leader known as the “king” of Pangasinan.
49. DIEGO DE SILAN (now known as “Diego Silang”), Ilocano leader who defeated the Spanish forces in Ilocandia. He was governor of Ilocos Sur when he was assassinated. Honored by the Phil. Govt. with biggest oil vessel named “M/T Diego Silang.”
50. MARIA JOSEFA GABRIELA DE SILAN, was dubbed as Ilocandia’s “Joan of Arc”. She led Filipinos against the Spaniards after Diego Silang’s death, her husband.
51. APOLINARIO DE LA CRUZ, he led his followers against the Spaniards to protest abuses committed by friars.
52. FRANCISCO DAGOHOY, he established Bohol’s independent government for 85 years, the longest fight against Spanish sovereignty.
53. JOSE APOLONIO BURGOS Y GARCIA, the foremost Filipino intellectual before Dr. Jose Rizal. He died a martyr to the cause of Filipinism.
54. MARIANO GOMES DE LOS ANGELES, like Fr. Burgos, he also died a martyr to the cause of Filipinism.
55. LUIS PARANG, peaceful farmer turned bandit of Cavite, to protest frailocratic abuses.
56. JACINTO ZAMORA Y DEL ROSARIO, he also died a martyr’s death to the cause of Filipinism.



THE PHILIPPINE MILITARY ACADEMY
Baguio City, Philippines.

In the absence of military training and discipline, our warriors of the past acquitted themselves quite creditably against their enemies with their only weapons of bravery and love of country.

A SYLLABUS OF REASSESSED HISTORICAL FACTS

1. **THE PHILIPPINES**, being formerly a part of the Asiatic Mainland and evidenced by the geological findings of the Philippines' Bureau of Mines, has existed since the Pre-Jurassic Period (about 200,000,000 years).
2. **THE ABORIGINES** of the Ylayans (now Filipinos) were seven: 1) The Dayaks or Dyaks; 2) the Ibaloy; 3) the Kayans; 4) the Itnegs; 5) the Andamanes; 6) the Semangs; and 7) the Negroids (Aetas or Negritos). The first six ethnic groups came from different places of the Orient, while the Negroid's came from New Guinea.
3. **THE DAYAKS** or **DYAKS** and **IBALOYS** settled in the southern and northern parts of Aninipay (later Maydia, then Madyaas, now Panay) who became the first aborigines of this island. The black New Guineans, later called Aetas or Negritos were the major settlers in places now called Panay, Negros (named after the negritos), Zambales, Nueva Viscaya, etc., when the Spaniards came. They traveled during the existence of the land bridges. The Negritos were the second aborigines of Panay and the first aborigines of Negros.
4. **THE YLAYANS** (now Filipinos), more than 500,000 years ago (Pleistocene Epoch) already had their own culture, morals and ways of family and social life.
5. **CHIEFTAIN MAMAGTAL** in 1372, had his domain in Buglas (now Negros Island). He was gifted with a power of perception. He prophesied the coming of the Brunei settlers to a nearby island, nearly one hundred years before the prophecy came to reality.
6. **MATNUHAY KALANTIAW**, the first Ylayan lawgiver known to the world ahead of Datu Sumakwel.
7. **KALANTIAW ENTOURAGE** landed in Panay in 1390, ahead of the ten Brunei datus headed by Datu Puti and Datu Sumakwel.
8. **NEGRITO TRIBES**. In Panay there were many Negrito tribes. The Sinugbohan tribe of Negritos of which Timway Marikudo was the

head or “hari” as his followers called him, was only one of them. The word “hari” does not exactly mean “king” as in English. In the native sense “hari” means superior, chief, head, or a leader of a group of tribe. A “hari” is otherwise called a “hari-hari”. In Guiual (now Guimbal), a town separated by the town of Miagao from San Joaquin, “Hari” Balantad was another “king” of the Binanua-an tribe of Negritos. Some Negrito tribes still existing today are: Tina Tribe, Himaya Tribe, Aklan Tribe, Imaw-imaw Tribe, Apdo Tribe, Amating Tribe, etc.

9. **NEGRITO WARRIORS** in Panay Island headed by their haris or chiefs, armed with bows and arrows and bamboo lances, repelled invasions by Asiatics who wanted to expel them from their lands.
10. **LANGUAGE USED IN CODES.** The Codes of Kalantiaw and later, of Sumakwel, were originally written in the Hiligaynon language, which is the major vehicle of expression of the Western Visayas and parts of Mindanao.
11. **DATU ITUM** or **ITIM** and **DATU PULA.** Datu Puti had two brothers: Datu Itum (in Hiligaynon) or Datu itim (in Tagalog), the younger, was called “itum” or “itim” because he was dark-complexioned; and, Datu Pula, so nicknamed, because he became red after gulping down a *hungot* (coco-shell) of tuba. He was the youngest.
12. **LANDING OF BRUNEI DATUS IN PANAY.** Timway Marikudo did not barter nor sell the Island of Panay to the Brunei datus. Negritos allowed them to settle as a gesture of sympathy and hospitality, after the exchange of goodwill and gifts. The new settlers pledged friendship and peace.
14. **LABAWDUNGON KILLS MAKATUNAW.** Labawdungon, husband of a daughter of Datu Paiburong, following the order of his father-in-law, killed Sultan Makatunaw in Brunei to avenge the death of Datu Puti whose liquidation was ordered by the Sultan upon his return to Brunei from Ylaya (now Philippines).
15. **DATU SUMAKWEL CONTACTS SPANIARDS.** Datu Sumakwel, head of the Confederation of Madyaas had several contacts with the Spanish conquistadors in the early years of the Spanish advent in the

Philippines. At Malandog, now a barangay of Hamtik, Province of Antique, Sumakwel and his men, repelled invasions of immigrants from Asia. At old age, Sumakwel returned to his birthplace in a Malaysian island until his death.

16. **TAKMO BUAYA.** He was a native chieftain in one of the islands (most probably, Leyte) along the Pacific coast, who was considered the first Filipino nationalist. He frequently expressed a nationalistic sentiment, thus: "I'll rather have a government short of all its needs to a government of the invaders surrounded with splendors and luxuries." If Pres. Manuel Luis Quezon was not aware of this, then it can be said that he had paralleled, by strange coincidence, Takmo Buaya when in a more refined rhetoric, he said: "I'll prefer a government run like hell by Filipinos to a government run like heaven by Americans."
17. **MAGELLAN'S SECOND COMING TO THE PHILIPPINES.** On March 16, 1521, Ferdinand Magellan made his second entry in the Philippines. He entered the country, the first time, 9 years back in 1512. Perhaps, still unknown to him, he already saw a part of the Philippines in that year.
18. **MAGELLAN, THE FIRST CIRCUMNAVIGATOR.** The first circumnavigator of the globe was not Sebastian de Elcano who continued the voyage back to Spain after Magellan's death in the Island of Maktan. In the year 1512, sailing through the Strait of Malaca between Sumatra and the Malay Peninsula, after crossing the South China Sea, Magellan reached the Calamianes islets, continuing, he reached and stopped at the big Island of Mindoro, at 11 degrees north latitude. Magellan reached the same latitude at the end of Samar on March 16, 1521, on his second entry in the Philippines, thus becoming the first man to have circumnavigated the earth.
19. **FIRST CHRISTIAN MASS BY MAGELLAN.** On March 31, 1521, the first Christian mass in the Philippines held by Ferdinand Magellan was on the shore of Sineloan (now Liloan) in Panaon Island, close to the southern end of the big Island of Leyte. Magellan met here Alimbusay Lima-asawa, chieftain of the said island, and the two rajas from Mindanaw - Kolambu and Siagu. This exactly fits the historical account of Chronicler Pigafetta who accompanied him in his voyage. Limasawa island was not existing when Magellan came.

20. CONNOTATIONS OF "LIMASAWA". When Magellan came, there was no island named "Limasawa" in the Philippines. The Island of "Limasawa" came to history based upon Pigafetta's account stating that Magellan held his first Christian mass in the island of Limasawa. "The island of Limasawa" has two connotations, viz: an island named "Limasawa", and an island of Limasawa, the chieftain. The latter connotation is correct. The former is non-existent.
21. KATUNA NOT "SIKATUNA". The article ('Si') in the native dialect has been made a permanent prefix to the name KATUNA, thus - SIKATUNA. This is wrong. In the dialect, the article "Si" is used thus: Si Pedro, Si Juan, or Si Katuna. Therefore, the correct name of the Bohol chieftain is KATUNA.
22. TANDAY LUPALUPA NOT "LAPU-LAPU". The true name of the ruler of Maktan Island was Tanday Lupalupa. The Spaniards had the difficulty pronouncing "Lu-PÂ-lu-PÂ" because of the acutely accented vowels "Â" and "À". They conveniently reversed it "Lapulapu" as they had the propensity of changing other native names of persons and places for colloquial convenience.
23. THE BOHOL BLOOD COMPACT. The famous blood compact in Bohol was between Chieftain Katuna and Captain Alonso Albuquerque, not between "Sikatuna and Legazpi". Chieftain Katuna did not climb the galleon to have a blood compact with Miguel Lopez de Legazpi. Filipino pride and tradition would not permit that. Neither Legazpi went down to the shore to meet the native chieftain. It was risky and Legazpi, being the commander-in-chief of the Spanish fleet, ordered his subalterns to perform the job for him. Besides, it was repulsive to Spanish pride, too. Legazpi formed a commission composed of his captains and soldiers headed by Captain Alonso Albuquerque to meet Chieftain Katuna at the latter's place. Through diplomacy, a blood compact between Katuna and Albuquerque was made for peace, amity and mutual help. Filipino painter Juan Luna made the event more patent and world-famous with his painting wherein he requested T.H. Pardo de Tavera to pose as Miguel Lopez de Legazpi and Dr. Jose Rizal to pose as "Sikatuna".

24. LEGAZPI'S SECOND SETTLEMENT. In 1569, Miguel Lopez de Legazpi with his naval fleet left the City of Cebu and established his second settlement at Villa de Arevalo, Province of Iloilo, Island of Panay. After the normalization of the colonial administration of the Spaniards in the Philippines, it was called "La Villa Rica de Arevalo" by Governor General Ronquillo de Peñalosa. From Cebu, Legazpi entered the Batiano River, at that time wide and deep on the southern side of Villa de Arevalo. On the bank of this river, Legazpi put up a drydock and a slipway where construction were made of more galleons to augment his invasion fleet for Manila, employing Ilongo carpenters. Blair and Robertson do not specify Legazpi's landing place in Panay.

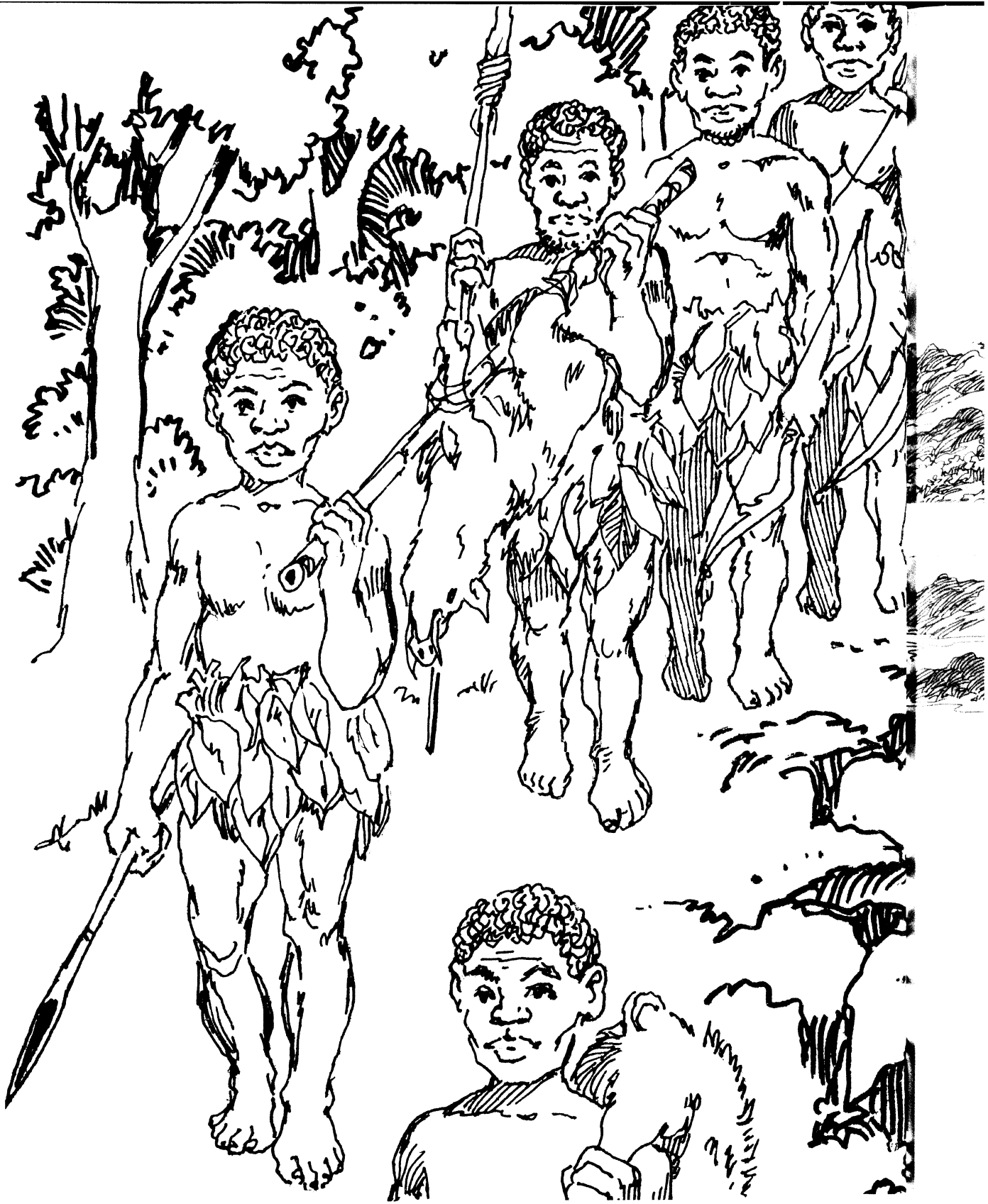
CONTENTS

Foreword	XII
Author's Preview	XV
Roster of Chieftains and Warriors	XVIII
A Syllabus of Reassessed Historical Facts	XXI
Table of Contents	XXVI

CHAPTERS

I.	PRE-HISTORIC TIME	1
II.	YLAYA'S EARLY RACIAL DEVELOPMENT	12
III.	MAMAGTAL OF BUGLAS	20
IV.	THE FIRST YLAYAN LAWGIVER	24
V.	KALANTIAW'S CRIMINAL CODE	30
VI.	COMING OF SHRI-VISAYAN MALAYS	36
VII.	NEGRITO TRIBES OF PANAY	46
VIII.	DATU PUTI RETURNS TO BRUNEI	48
IX.	SUMAKWEL TRANSFERS TO MALANDOG	50
X.	CONFEDERATION OF MADYAAS	54
XI.	SUMAKWEL AND KAPINANGAN	61
XII.	DATU SUMAKWEL'S DIPLOMACY	63
XIII.	"BINIRAY" AND DATU'S WIVES	66
XIV.	TAKMO BUAYA, NATIONALIST	68
XV.	FILIPINOS DESTROY CHINESE KINGDOMS	72
XVI.	MAGELLAN RE-ENTERS THE PHILIPPINES	75
XVII.	LIMA-ASAWA AND MAGELLAN	79
XVIII.	MAGELLAN - HUMABON ALLIANCE	85
XIX.	THE BATTLE OF MAKTAN	91
XX.	LEGAZPI AND THE BLOOD COMPACT	95
XXI.	THE SPANISH OCCUPATION BEGINS	101
XXII.	RULERS PREFER DEATH TO SUBMISSION	113
XXIII.	SPANISH POLICIES AFTER CONQUEST	118
XXIV.	FILIPINOS RISE AGAINST TYRANNY	122
XXV.	SPANIARDS DISREGARD THEIR KING	124
XXVI.	SPANIARDS KILL RULERS' PROGENIES	126
XXVII.	SULTAN ALI MUDDIN OF JOLO	129
XXVIII.	SULTAN KUDARAT, A MINDANAO HERO	133

XXIX. MORE TYRANNIES, MORE REBELLIONS	139
XXX. MORE SANGUINARY UPHEAVALS	145
XXXI. ACTS OF FILIPINO NOBILITY	149
XXXII. THE ODDYSEY OF DIEGO SILANG	155
XXXIII. DISCOVERY OF PRIESTS' FOUL PRACTICES	165
XXXIV. THE LONGEST FIGHT FOR REFORM	167
XXXV. A PRECURSOR OF FILIPINO INTELLECTUALS	170
XXXVI. STAUNCH, CHAMPION OF THE OPPRESSED	186
XXXVII. FR. ZAMORA, ACCIDENTAL MARTYR	198
FOOTNOTES	204
REFERENCES AND BIBLIOGRAPHY	209
MANUSCRIPTS	211
BASICS	212
PAMPHLETS AND OTHER MATERIALS	217
INDEX	218



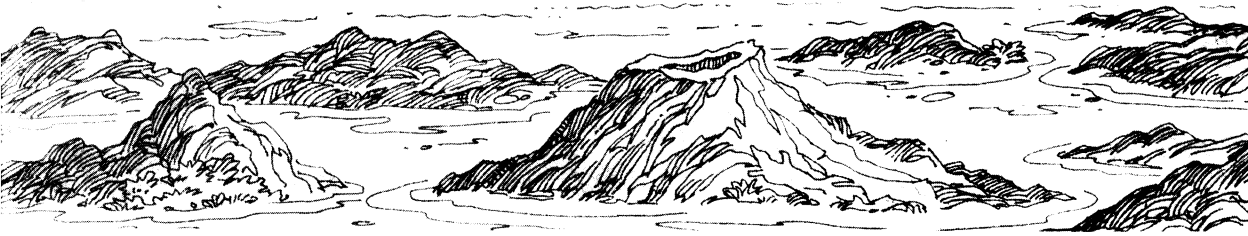
COMING OF NEGritos FROM NEW GUINEA

CHAPTER I

PRE-HISTORIC TIME



Wide area of a land mass rolling down from the chinese mainland.



As giant glaciers in North and South Poles melt down, waters rise covering low parts of the land mass leaving high parts over water levels.

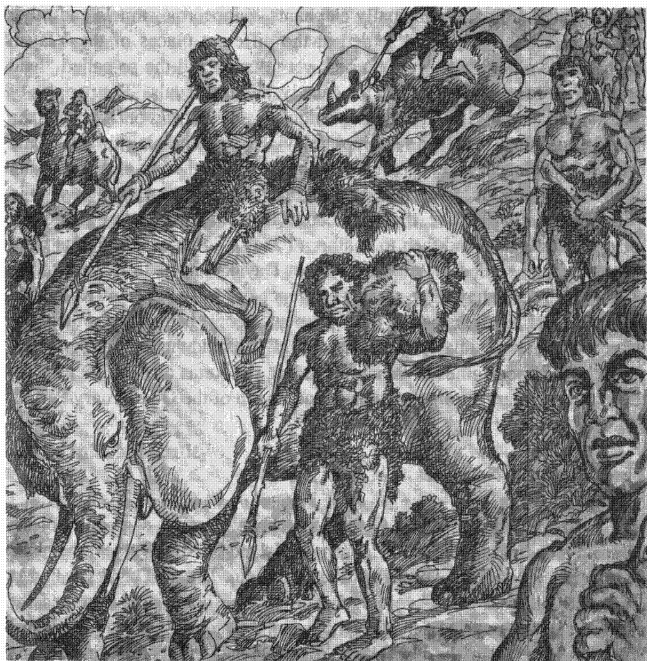
THE ANCIENT PANORAMA

An expanse of land mass running down from the Asiatic Mainland characterized by lowlands, plains, valleys, plateaus, hills, mountains, rivers, creeks, lakes, volcanic spots and other topographical features extended as far as New Guinea which bordered the South Pacific Ocean. This was the panoramic view west of the big Indonesian Islands of Borneo and Celebes during the Pre-Jurassic Period of about 200,000,000 years ago¹ which is the age of the Philippine Archipelago, according to the discovery of the geological structures of the earth by the Bureau of Mines of

the Philippines in 1963,² in the Province of Hamtik (now Antique), in the island of Aninipay (later Maydia, then Madyaas, now Panay), among other structures of the Cretaceous Period (135,000,000 years) of the Mesozoic Era, Oligocene Epoch (35,000,000 years) of the Tertiary Period in the Cenozoic Era and the Pleistocene or Glacial Epochs (500,000 to 2,000,000 years) of the Quarternary Period.



The landmass before the "Land Bridges" were submerged ran down from the asiatic mainland bordering the South Pacific Ocean.



THE PRIMEVAL PEOPLE

Within the intervening time of the four Glacial Epochs (repeat: 500,000 to 2,000,000 years), various ethnological groups of oriental humanities - the *Dayaks* or *Dyaks*, *Ibalois*, the *Kayans*; *Itnegs* and *Semangs* from the interior places of Indonesia, and the *Andamaneses* from the Andaman Islands in the Bay of Bengal, southwest of Burma, and the *Negroids* (negritoes today) from New Guinea came in droves on foot and others rode on their

domesticated animals, principally elephants, rhinoceros, camels and other domesticated animals³ and settled at the different places of the Ylayan Archipelago when there were no seas yet to cross and the so-called “land bridges” were still afloat before the cataclysmic upheavals. The peoples of the first and second Glacial Epochs, particularly, the *Dayaks* or *Dyaks* and the *Ibalois*, migrated to Ylaya (Philippines) via Brunei, passing thru the land bridges to Palawan where many of them remained therein and still many others continued their way to Koron and Busuanga (now separate islets in Philippine map). Thence, they traveled to the southeast reaching Agutaya (also, now an islet) and then to southern Panay. Some of the groups went northward and settled in Mindoro. Other Dayaks and Ibalois went to the northern part of Panay. The present existence of Mt. Ibaloi (now called Mt. Baloi) is a lasting evidence that these primeval people had settled at the place where the mount is situated. The Dayaks or Dyaks and the Ibalois, therefore, were the first aborigines of Panay preceding the Aetas or Negritos by the thousands of years during the Pleistocene Epoch of the Quarternary Period.

Then Come the Negritos

In the third and fourth Glacial Epochs, big groups of peoples of the Negroid race migrated to Panay. From the Island of New Guinea, the black people traveled to Brunei desiring to settle therein. But the Dayaks or Dyaks refused to allow them. Avoiding hostilities, the black people traced the pathways of the people of the first and second Glacial Epochs and reached Palawan. Here again, the descendants of the Dayaks and Ibalois did not want the black people to mingle with them. Then, they continued their journey. Proceeding northward, some reached places which are now the Provinces of Zambales and Nueva Vizcaya on the eastern side and central parts of Luzon. Others reached Panay and Negros islands and settled therein for good. The New Guinean Negritos became the aborigines of the two islands when the Borneans and Malaysians came in the 13th century.

Archipelago's Various Names

Ancient geographers like the Egyptian Claudius Ptolomy in the 2nd century following the advent of our Lord Jesus Christ, called the country *MANIOLAI*; in the 13th century, a Chinese geographer Chao-Ju-Kua, gave it a cognomen of *MA-YI*; whereas, ancient Japanese and Chinese merchants named our islandic group *LIU-SING*; earlier European explorers called the archipelago *ISLAS DE MANILA*; other Europeans called it *ISLAS DE PONENTE* and *ISLAS DE ORIENTE*. When Ferdinand Magellan came to the archipelago (the second time) on March 16, 1521, he called the Ylayan group of islands *ARCHIPIELAGO DE SAN LAZARO*. When the Spanish navigator Ruy Lopez de Villalobos came in 1543, he named the islands *FILIPINAS* in honor of King Philip II of Spain. When the Americans came in 1898, they called the country *PHILIPPINE ISLANDS*, a name which has remained until the present.

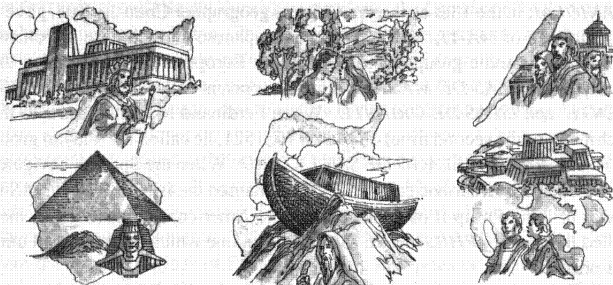
Geographical Identity

The Philippine Archipelago, composing 7,107 islands is divided into three sectional groups: 1) *Luzon* and the small islands surrounding it in the Northern Section; 2) the *Visayan Islands* in the Central Section; and 3) *Mindanao* and the *Sulu Archipelago* in the Southern Section. The three islandic groups which now constitute the Philippine Republic has a total area of 114,900 square kilometers floating on a portion of the South Pacific basin like a cluster of green emeralds under the blazing sun during the day and has the semblance of dark pearls in the night-gloom under the oriental tropic sky. The archipelagic identity is geographically situated at SW Pacific and SE coast of Asia; and on the west by the vast South Pacific Ocean.

The Archipelago, a Holy Land?

In the passage of time, historical facts undergo various twists and it is not surprising that occasionally we come across tidbits of informations from

unexpected hitherto unknown sources. The law of truth, in the last analysis, will sway after suffering divergencies until the true lights surface out for human eyes to see. So that the mysteries of change may yet come upon the Filipinos to be called the Lemurian descendants.



Startling Revelations

Augusta de Almeida, winner of the Cultural Center of the Philippines Literary Award and of Palanca for Literature, in her article published in the *PANORAMA*, dated Sept. 4, 1986, a supplementary magazine of the *Bulletin Today*, dished out to us a startling revelation, thus:

“Dr. Jose Rizal referred to *Pilipinas* as *Lupang Pangako*. Perhaps, only a few caught the implication of what he said, much more its biblical allusion. *Lupang Pangako* is *Promised Land*. But there is only one Promised Land that Moses sought in the Exodus which he never found because he died without ever seeing it. Unresolved human events are the substance of history that repeats, and in this case, it is Moses. Was Dr. Rizal saying that *PILIPINAS* was the Promised Land of the Old Testament and, therefore, the land where the biblical history of the Old Testament happened?

Consider the land of Princess Urduja which is Pangasinan or Pangasinan, the salt-producing province of the country. Has anyone ever explained that it has produced the numerous faith healers that astounded the western medical community with their psychic healing? The land of Princess Urduja is the land of UR of the Old Testament.

The area of Pagsanjan, Pila, and Banahaw in the contiguous provinces of Laguna and Quezon are the sacred lands of the true *Garden of Eden*. This is the area of the biblical paradise - the place where the first man and woman (Adam and Eve) of the *Second Earth* lived and roamed in paradisaical glory, before Eve was tempted by Lucifer and cohabited with Adam to produce Cain. Pila is *Bayang Pinagpala..*"

According to the writer, devastations wrought by the Japanese onslaught during the Second World War, had left this place unscarred while other places nearby suffered immense destructions." Why? Because this is a sacred land - the Garden of Eden.' "

And Almeidda, continues:

"The Temple of Solomon, has been found in the Panay Island. The *Ark of Noah* is in the Ilocos Region awaiting public discovery. The *Pyramid of the Pharaohs* is in Pampanga seen when Mt. Arayat, at a certain time in mid-afternoon, when the sun is at a fixed point in the sky and from the angle of a Pampango town, casts a shadow thereby forming the shape of a perfect pyramid.

Sarrat is *Nazareth* of the Old Testament and not of Jesus which is truly in the Middle East. Sinait is Sinai. Samar is *Samaria*. Cebu is the *Land of the Gentiles* which is why the Sto. Niño was brought there. The *Land of Sodom and Gomorra* is in Bicolandia."

Philippines, the Lemuria Kingdom?

From all indications, this interrogation if entertained declaratively, may yet shutter down our disbelief. Let us quote again the writer.

"The story of Pilipinas begins with the mythical *Land of Lemuria*, known also as MU, the *Spiritual Civilization* of the *First Earth* that began well over 100,000 years ago. We are the people of the *Second Earth* began with the creation of Adam and Eve in the *Second Biblical Genesis* and ended in the *Cataclysmic Destruction* by fire and water - volcanic eruptions and great flood - about 10,000 years ago.⁴ About this time the Continent of Atlantis

which was a colony of the Kingdom of Lemuria also sank in the Atlantic Ocean. Pilipinas is 'Central Lemuria.' "

If this is held to be true, then the Old Testament and the Philippine History may both stand to be re-written and rectified. The writer, Almeida, further elucidates:

"The recorded history of Lemuria has been lost to us. And where circumstance fails to produce concrete evidence with which to record history and convince the skeptics among men, history becomes a myth, its vision altered by ignorance and replaced by the more accepted academic research. Now let us resurrect the myth and revitalize it to grab the essence of what it tries to tell us.

In its time Lemuria ruled the world under one government. The Lemuria colonizers sailed out to found new colonies and introduced in them the scientific, cultural, and spiritual wealth of the Motherland (the Pilipinas referred to by Rizal) - 'Motherland' was the name given to home. The Motherland gave birth to the civilization of Egypt, Babylonia, Chaldea, Phoenicia, the Mayas of Mexico, among others. And these civilizations flourished long after Lemuria sank down in the Pacific Ocean. The great civilization of the Motherland was brought to those places by Lemurians who left home seeking the lands to colonize.

The Lemurians were a highly spiritual people who, according to the Lemurian scholar - James Churchward, had 'perfect knowledge of life and its origin.' They were the first men on earth entrusted with the first religion of man embodied in the spiritual books called the 'Sacred Spiritual Writings of Mu.' The great master of the Piscean Age, the avatar Jesus during his disappearance of 12 years studied the sacred inspired writings of Mu in a Tibetan monastery, where the books were kept secret and hidden away from the public, before Jesus embarked on his role as the physical vehicle of the spirit of the Son of God, the Christ. Jesus' teachings in symbols and parables recreate for us the spiritual wealth contained in the Sacred Inspired Writings of Mu. It will perhaps startle the modern man's imagination to see the Lemurian civilization surpassed civilizations that came after it, our so-called modern civilization included, in grandeur, beauty, scientific advancement, and spiritual wisdom and knowledge of the heavenly kingdom."

Samuel Meor Confirms Almeidda

At this juncture, we have to state that Almeidda's findings have found concurrence in the writings of some famous South American authors, one of them, Samuel Aun Meor⁵ a South American exponent of gnostic knowledge from Argentina, who wrote books in Spanish, some of which were translated into English by the author, telling us about the Lemurians and the people of the Continent of Atlantis that those people were gifted with extraordinary knowledge and penetrating visual power. That their sights could penetrate the farthest confines of the limitless spaces overhead and could clearly discern the sacred beings that populated the heavens. They could call down to the earth any of the heavenly beings by the utterances of incantations which they called the *Mantrams*.

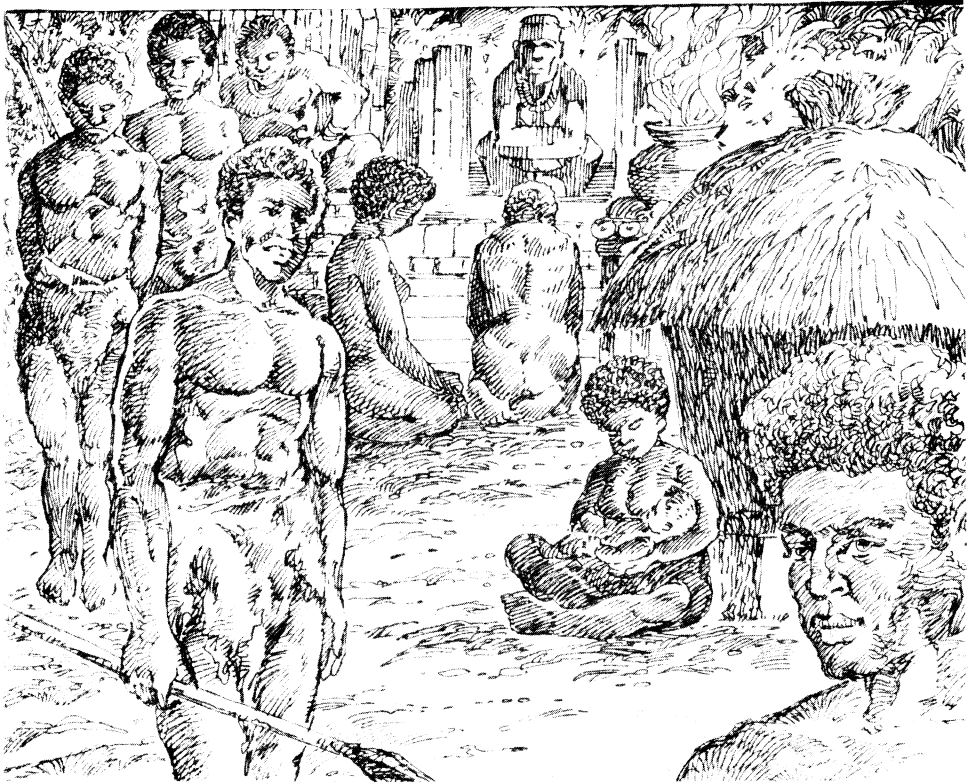
Samuel Aun Meor, states (translated from Spanish by the author): "We have understood that we are asleep. If the man were awake, he could perceive, touch and feel the great realities of the superior worlds. If the people were awake, they could remember their past lives. If the people were awake, they could see the Earth as it is. But actually and unfortunately, the people do not see the Earth as it is. Whereas, the people of Lemuria, saw the Earth as it was. They knew that the world had seven dimensions in all, and they saw the seven fundamentals; and they also saw the world in a multi-dimensional form. In the fire, they saw the creatures of the fire; in the waters, they saw the aquatic creatures - the Undines and the Neroids; in the air, they clearly saw the Sylphs; and in the bosom of the Earth, they saw the Gnomes. When they raised their eyes to the infinite space, they could perceive other planetary bodies. The planets in space were clearly visible to the elders in distinct forms. They could see the auras of the planets and also, they could see the planetary Genies.

During the time of Lemuria, any person could see at least half of the *Honstapagnos*.⁶ When the conscience of man remains fettered within the Ego, the senses degenerate.

In the Atlantis, the people could only perceive one-third of the tonnage of color. Now, they could scarcely perceive only seven colors of the solar spectrum and only in a few tonnage.

The people of Lemuria were different. To them, the mountains had high spiritual life; the rivers, to them were bodies of the goddesses; the whole

body of the Earth, were perceptible to them like a big living organism. They were other type of peoples distinct from us.”



Visayan's Indigenous Culture

More than 500,000 years before the coming of the Spaniards, the Ylayans (Filipinos) already had their own culture, morals and ways of family and social life. The black people from New Guinea, as well as the other ethnic peoples from the East, brought to Panay and the other parts of Ylaya, their indigenous ways of life. The negritoes at first, both males and females were naked, wearing no body apparels. Contacts later with other ethnic groups developed their self-consciousness. Males and females covered their delicate parts with native materials, such as *ginit*, a fabric-textured part of the coconut

tree, petals, leaves, and barks of trees. Coverings which they valued most were the dried skins of the deers, wild cats (*singalong*) and other animal skins which the natives called *banglo*. A Negrito chieftain of a tribal group dictated laws which governed the social life of his tribe in a settlement and played at the same time the role of a peacemaker between controverting protagonists. He was highly respected. He imposed heavy punishments, even death, to transgressors of moral values, and on such crimes as rape of women, concubinage, and adultery, stealing, murder, acts of dishonesty, etc. Killing, however, consummated between protagonists in a fair fight, was not punishable. A survivor is even given a prize and extolled for his valor. Negritoes respected their leaders, parents and elders. They were helpful and sympathetic to their neighbors, especially to those who needed help. They observed their marriage rituals. Their religious beliefs were expressed through reverence for their dead ancestors, and anitoes whose abodes, they believed, were in the trees and caves. When a wife gave birth to a baby, she was taken care of solely by her husband without anyone else attending. A newly born babe was named after a most significant object where the birth took place.

CHAPTER II

YLAYA'S EARLY RACIAL DEVELOPMENT

The Brown Ylayan Race

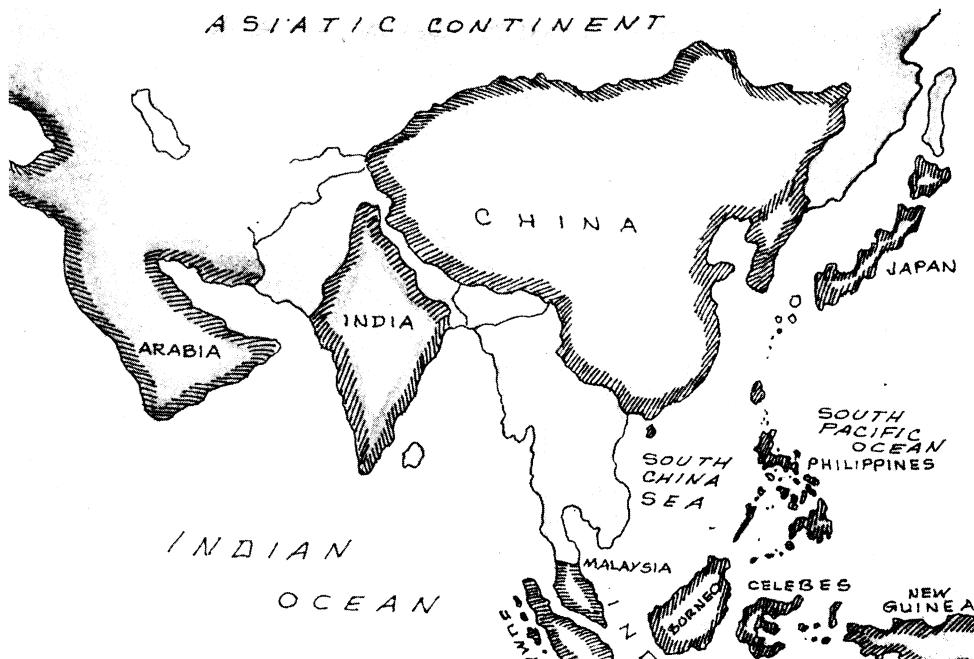
The admixture of the aborigines in the four Glacial Epochs brought to the fore the beginning of the racial development of the Ylayan Archipelago. The influx of the later generations from the various sectors of the Eastern Hemisphere into the main stream of the primordial aborigines produced another racial development which ultimately brought out to distinction the brown Ylayan race.

Three Distinct Types Emerge⁷

After the disappearance of the land bridges, waves of the generations that followed came to Ylaya, now crossing the seas. They intermingled with the primordial migratory generations, whence sprang the three distinct types of Ylayans, that by geographical segregations, peopled the three regional groups of the entire Ylayan Archipelago. The regional groups, as they are today, are: Luzon, Bisayas and Mindanaw which include the Sulu Archipelago. It was at this eventuality, when the Western Culture and Civilization made incursions into the life of the Ylayans. Three distinct types of the Ylayan race emerged:

1. The *Tagals* or *Tagalogs*. The northern portion comprising the Island of Luzon and small islands near to it were peopled by the Chinese, Mongolians and Japanese who intermingled with the people of pre-historic

time out of whom emerged a new population called Tagals or Tagalogs. From them, sub-ethnological Ylayans developed in various places differentiated by divergent dialects spoken and written by each group.



AFTER THE FOUR GLACIAL EPOCHS

Shaded areas show places from which waves of Asian immigrants, after the Four Glacial Epochs (500,000 to 2,000,000 years) when "Land Bridges" were submerged, came to the Philippines long after the Negroids, Dayaks or Dyaks, Ibaloyes, Itnegs, Andamaneses, Semangs, and Kayans had already settled.

The Bisayans. The central part of Ylaya, composed of the Island of Madyaas (now Panay), Buglas (now Negros), Samal (now Samar), Leyte, Sugbu (now Cebu), Bohol, Romblon, Palawan and the small islands adjacent to them, as a whole, was called the Bisayan Islands, peopled by a new generation which emerged out of the Indonesians and Malaysians who intermingled with native Aetas or Negritoes, described as people of short stature, black skin with short kinky hair. Out of this admixture came a popu-

lation called Bisayans. Like the Tagals or Tagalogs, the Bisayans in different places also speak and write various dialects with different variations in tones and pronunciations.

The *Muslims* or *Mohammedans*. Out of the aborigines from British India and Arabia, a population called Muslims or Mohammedans by their religious faith, peopled the southern section of Ylaya, composed of the Island of Mindanaw (now Mindanao), Sulu Archipelago and the small adjacent islands. The present population is predominantly Muslim or Mohammedan, but many Ylayans from the northern and central sections of the Ylayan Archipelago came and mixed with them.

*Dialects of the Ylayans.*⁸ The Ylayan Archipelago is composed of 7,107 islands with a total of 87 different dialects. During the centenary celebration of the birth of Dr. Jose Rizal on June 19, 1961, eight of these dialects were chosen as the major ones. These were: 1) Tagalog (now called Filipino); 2) Hiligaynon; 3) Cebuano; 4) Ilocano; 5) Waray-waray or Samar-Leyte; 6) Pampango; 7) Pangasinan; and 8) Bicol. They were considered the major dialects because they were spoken and written by the greatest number of the population of the regions. The rest, or 79 other dialects are the minor ones. These minor dialects, excepting a few, had been derived and developed from the major tongues, varying in tones, enunciations, pronunciations and spelling when written. Geographical segregations, idiosyncracies in moods, habits and ways of life had been mainly influential in their variations.

The Linguistic Regions

The *Ilocano dialect* is spoken in the Ilocos region and in the nearby provinces of the northern part of Luzon. The *Pangasinan dialect* is spoken by the people of the Province of Pangasinan and in places near it. The *Pampango dialect* is the vehicle of expression of the people of the Provinces of Pampanga and Tarlac. The *Tagalog dialect*, which is now used mainly as the basis of the national language called "Filipino" is the medium of communication and expression of the people of the Tagalog provinces which comprise the central portion of the Island of Luzon. The *Bicol dialect* is spoken by the

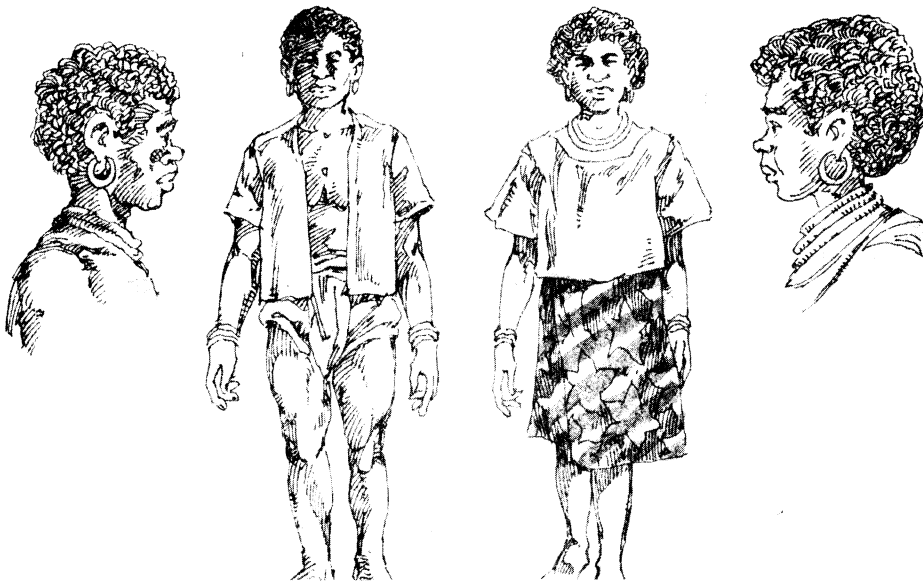
Bicolanos in the provinces of Camarines Norte, Camarines Sur, Albay, Cantanduanes and Sorsogon. The *Waray-waray* or *Samar-Leyte* dialect is the tongue used by the people of the provinces of Samar and Leyte and the small islands near them. The *Hiligaynon* dialect is the principal tongue in the provinces of Iloilo, and Negros Occidental and is used as their official medium of communication as well as in the provinces of Antique, Aklan, Capiz, Romblon, Masbate, Palawan, and in the small islands near them and in the southern part of Mindoro, although the people of these latter provinces speak their own peculiar dialects. The Western Visayan people who have migrated to Mindanao also use *Hiligaynon* as their medium of expression and communication. The *Cebuano dialect* is spoken by the population of Cebu, Negros Oriental, northern part of Negros Occidental, Southern Leyte, Bohol, the neighboring small islands and almost in all provinces of Mindanao, although the Mohammedan people use the Muslim language as their own vehicle of expression and communication.

The *Chabacano Dialect*. Among the minor dialects, it is noteworthy to mention the Chabacano dialect. It is an exclusive medium of expression in the two provinces of Ylaya, namely, the province of Cavite and the Province of Zamboanga in Mindanao. In these two provinces, the Spanish language brought in by the early Spanish colonizers had deeply amalgamated into the linguistic structure of the peoples therein which had entirely polluted their own native tongues. That was how the Chabacano dialect came to exist which by itself is a virtual corruption of the Spanish language.

Ylayans' Ways of Living

Livelihood. The means of living in the entire Ylayan Archipelago were similar or identical to each other, although there were some particular variations in the northern, central and southern sections. The *Tagalogs* devoted principally to farming, fishing, and the raising of domestic animals, and they maintained trading relationship with the Chinese and other peoples from foreign shores. The *Visayans* engaged in the same activities although some of them became seafarers. The *Mohammedans* or *Muslims*, majority of them were adept voyagers and habitues of the seas. They engaged mostly

in fishing, gathering pearls and in piracies on the high seas. This *modus vivendi* was inherited by them from their antecessors who lived in Borneo and in the Indonesian islands. The Mohammedans pursued the nefarious trade of piracy even after the establishment of the Spanish sovereignty in the country.



Dresses men and women wear

The *Bahag*. This was the familiar attire of the males. A piece of cloth was wrapped around the waist and between the upper parts of the legs to hide the sex organs. For the upper portion, the men wore *Kangan*, a collarless, short-sleeved jacket that reached slightly below the waist. The *Kangan* usually was of bright colors because of the natives' fondness for glaring colors which perhaps misled Spanish historian Diego Lope de Povedano to say the natives were called *pintados* because of their brightly-colored apparels. These colors classified the social ranks. Red was for a *pangulo* or chief and blue and other hues were for those of lower social category.

The Women's Dresses. Dresses for women composed of two parts - lower and upper. The lower portion was called *Patadiong*. This was a loose

skirt, still used today by the Visayan women both young and old, mostly, in the interiors of Panay and Negros Occidental. The upper portion was known as *Bayu* or *Kimono* which is a loose outer garment with short, wide sleeves. The Spaniards found the patadiong a very graceful dress because in front it was very tightly folded around the waist showing the voluptuous curves of the lower part of the lady's body. This dress was in various colors.

The Gold Ornaments. The gold ornaments were used by both men and women either as wristbands, necklaces or earrings. Gold was also inserted between the teeth by men and women. Antonio Morga, in his book, *SUCESOS DE LAS ISLAS FILIPINAS* described the Visayan men and women as "very clean and elegant in their persons and dresses, and of goodly mien and grace."

Ancient Marriage Customs. Although it was a tolerated custom among our ancient inhabitants to marry within their social rank, intermarriage with other classes of society was also allowed. Thus, a freeman may marry a slave girl. This was acceptable because slavery in Ylaya did not have the same strictures as in the other countries of the world. The European or Spanish concept of slavery cannot be truly applied among the Ylayans.

A Spaniard who had stayed in the town (now, a city) of Binalbagan, Negros Occidental, wrote that marriage was carried out in whatever place convenient to the parents who made the decision. The men were continent or self-restrained. Fondness for women or the opposite sex was not characteristically evident. Parents had the privilege to arrange marriages. In native jargon, it was called *Pamalayi*, a Filipino tradition that still persists today. Dowries in gold dust or nuggets were given, customarily, by a would-be benedict to a would-be bride. After all the preliminaries, the woman was escorted to the house of the man where a jubilant celebration with foods and drinks was made. An *Agurang*, an old respectable man of the community, administers the marriage ceremony, which ended in the joining of the hands of the would-be couple. Other acceptable dowries consisted of *Paray* or *Palay* (unhusked rice), pigs, clothings, articles of value, and utensils. Marriage celebrations of today still resemble the marriage celebrations of the past in gaieties and lavishness of feasts. Drinkers enjoyed tuba and wines to the point of intoxication until the wee morning hours. Early Spanish chroniclers observed that native drinkers never lost their equanimity even when intoxicated.

Naming of the Infant. Names of the infants were derived from significant occurrences at the time of their birth. Thus, a baby born amidst lightning was named *Maglinti*. An old man of the village could also give a name. His eyes covered with cloth, he would walk around making loud utterances. When he got hold at a thing, he would uncover his eyes and named the baby with that thing. The mother of a baby was also allowed to name the baby at her discretion but depending upon the prevailing circumstances at the baby's birth. If the baby was healthy and strong, the name given was *Makusog*. If a native bird catches the mother's fancy, she would name her child *Punay*.

Ancestors Had No Surnames. Filipino ancestors did not have surnames. A prefix or suffix was added to the name given at birth. Thus, *Amay ni Makusog* or *Nanay ni Makusog* refer to the father or mother of *Makusog*, respectively. Even today, a person is identified by his relation, like *Si Maria balo ni Jose* (Maria, Jose's widow). Females were made different from the males by the suffix "in". Thus "Ilog" for a man, is "Ilogin" for a woman. Sometimes, a female and a male were distinguished from each other by the physical quality of the objects with which they were named, like "Lawa-an" for a woman and "Apitong" for a man.

Gods That Natives Worship. The ancient people of the Visayan Islands as well as of the most parts of the country worshipped different gods. Natives, according to Spanish historian Diego Lope de Povedano, gave the following names:

Kabunyan - The most highly respected and revered god, He was believed to be the loftiest of all because he lived in the highest confines of the sky.

Makinid - He held a power over evil, although himself was also considered an evil. He gave bad harvests and bad weather. It was believed that the Bisayans invoked this god when going to war or on a plundering expedition.

Aropayang - the most favorite god of the Filipino ancestors. They invoked him for rains to water their fields and to safeguard them from pests and calamities. The people usually gave him offerings of rice and other things of high value.

Makbarubak - The god of thunder. People feared him. They implored him to avoid his wrath.

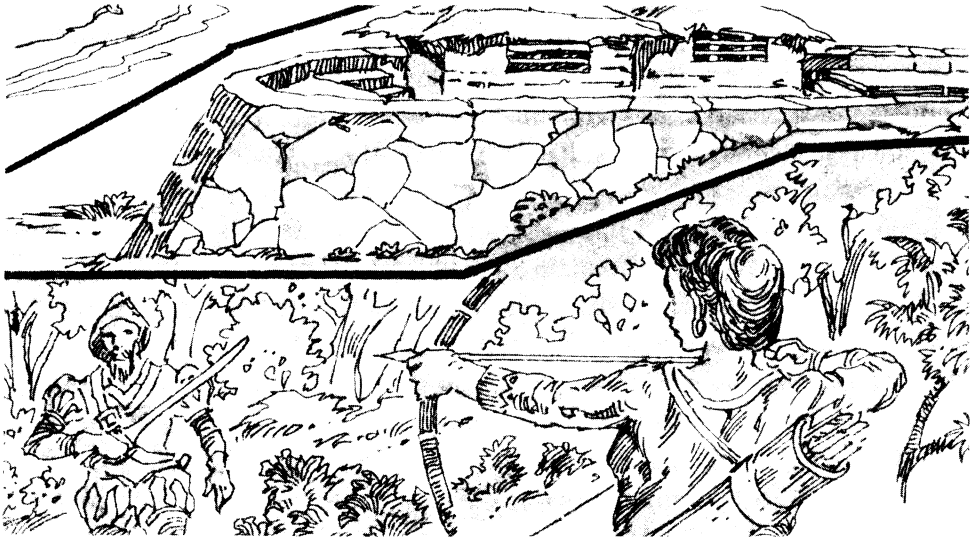
Magwayen - He was said to ferry the dead across the strait from the realm of the living to the realm of the dead. People believed that he caused the first death on earth when he hurled a thunderbolt that killed the first children. Their death was a punishment for killing a shark. The Code of Kalantiaw punished anybody who killed a shark. Fr. Pavon, a Spanish priest, mentioned Magwayen as the god of the sea.

Our ancestors carved idols of wood. These were invoked in time of war and need. Idols were secretly kept under the trees or in the houses. They considered some trees as sacred, like the *Lunok*, *Ulongan*, a place of worship which they visited every month to hold celebrations which they called *Dugok* or assemblage.

Burial Customs. The Filipino ancestors, even before the days of Takmo Buaya, native chieftain on the Pacific coast of the Island of Leyte, up to the inception of the Spanish Era, used to bury their dead in the caves together with their gold treasures or ornaments, silverwares or brasswares, and war-weapons if the dead was a warrior or a chieftain. Burials were accompanied with invocations, implorations, incantations, etc., etc. with so much noise. The grave was watched for three days to prevent the Evil Spirit Makbarubak from hitting it with his thunderbolts. If the evil spirit touched it, the bad stench of the dead would spread out.

CHAPTER III

MAMAGTAL OF BUGLAS⁹



Along the shore of Bo. Ginhalaran, Silay (now a city), Negros Occidental, Mamagtal builds his kingdom. Alimonsay, his wife, hits every enemy in the eye with her arrow in fights against Chinese invaders.

A Powerful Chieftain

In the year 1372, early history recorded the advent of Chieftain Mamagtal, a Dayak or Ibaloy progeny, dubbed as a “king” in the native sense, in one of the big islands of the west Visayan region. His domain was at a place called Ginhalaran¹⁰ (now a barangay of the City of Silay in the Prov. of Neg. Occidental). With a great pride, Mamagtal boasted about his strong fortress which he considered impregnable like the distant Marapara.¹¹ He called his fortress *Lungib sang Kabiligoan*.¹² It was rock-walled and

coral floored with seven bulwarks and fifteen **secret** passages through which to escape. He was strengthened in the defense of his domain with the help of his ally, another brave Ylayan warrior, named Datu Kamatel. Mamagtal was described as a man of respectable personality. His big number of faithful followers loved and respected him. They took his word as their law. Heavy bands of Asiatic invaders, on various occasions, made invasions to subjugate Mamagtal and his cohorts from their domain, but repeatedly, they were frustrated and repulsed.

A Bornean Descendant

Chieftain Mamagtal was a direct descendant of a family of firm and valiant warriors who had its origin in the interior confines of Bornay (now Borneo) in the year 1300, A.D. Mamagtal and his five brothers settled in several Malaysian islands, and there they showed their impregnability in the preservation of their domains and landholdings from the attacks of people from the Asiatic Continent. Mamagtal had four wives who gave him nine sons, who spread out and settled in the different parts of Ylaya. They became famous warriors and defenders of their possessions against invaders from Asia.

Mamagtal's Principal Wife

A gifted woman named Alimonsay, was Chieftain Mamagtal's principal wife. She was an expert in the use of the bow and arrow. She never missed her target. As a swimmer and diver, she also had an extraordinary ability. At times, the powerful chieftain, to tease his wife, would throw a pearl as big as his forefinger's tip into the sea. Then, he would ask his wife to dive and retrieve it. Alimonsay would then jump and dive into the sea, and after a few moments she would come to the surface with the pearl and return it to her husband beaming with joy.

Alimonsay Hits the Eye

There was a time when a horde of invaders came to the domain of Mamagtal. The chieftain and his principal wife Alimonsay and his ally Datu Kamatel together with their faithful followers went all out to defend their territory. Alimonsay, the super arrow-wielder, hit her every target in the eye. This instilled fear in all the rest of the invaders which made them run away in consternation. They escaped away fearful to suffer the same agonies of those of their companions with arrow shafts stuck deep into their eyelids.

Mamagtal Foretells Events

Chieftain Mamagtal had a special gift of prognosticating future happenings. He foresaw the coming of people from foreign shores to establish permanent homes in the coastal areas of a nearby island. The Negritos, he foretold, allowed the newcomers to settle as a gesture of hospitality and friendship. This prophecy manifested its veracity nearly a hundred years later when the ten Brunei datus came to Panay headed by Datus Puti and Sumakwel. To Mamagtal, historians attributed the credit of introducing to the Ylayan family life, the use of fire in the preparation of food.

Mamagtal Dies at 100 Years

At the age of 100 years Chieftain Mamagtal died attended by his four wives and children and by his noble ally Datu Kamatel surrounded by his faithful subjects. They delayed his interment for three days. His corpse was very closely vigiled to prevent, as they believed, the Evil Spirit Makbarubak from hitting it with his thunderbolt. They buried Mamagtal's remains inside a cave of a mountain within the confines of his domain together with his gold treasures, silverwares, brasswares and war-weapons, following the native custom of burial.

Time Obliterates His domain

After the lapse of more than 600 years to the present, time obliterated the seat of Mamagtal's domain. Serafin Sason, barangay captain of Ginhalaran and a native old resident of the place Alfredo Villarias admitted the advent of Chieftain Mamagtal and the existence of his domain, corroborated by a woman centenarian Aquilina Acallar de Navarro and other old native residents of the place. Legendary tales about Mamagtal and his impregnable fortress were handed down to them from generation to generation. Mandaugon Creek which upon a time was wide and deep, was used by Mamagtal as anchorage for his fast sailing vessels called *Balangays*. The shallowed creek still exists today.

CHAPTER IV

THE FIRST YLAYAN LAW-GIVER

Kalantiaw's Advent in History

The year 1390 marked the advent of the first Filipino lawgiver in Panay history.¹³ A boy, at the age of 10 years, accompanied by his entourage of elders, landed in Guial, now the town of Guimbal, Province of Iloilo. His name was Matnuhay Kalantiaw. He was otherwise called *Lakan*



**KALANTIAW IMPOSES
PUNISHMENTS**



MATNUHAY KALANTIAW

Tiaw, Hiligaynon words, which later evolved to *Kalantiaw*. *Lakan* means chief; *tiaw* means to tease or to try. As a lawgiver, Kalantiaw's name assumes a sense of propriety, for he really did put to trial renegades to his laws. His wisdom as a judge, it was conceded, that he was no less great than the wise lawgivers of ancient Egypt, Greece, India or China. A blue-blooded progeny of his courageous and brave antecessors, Kalantiaw and his laws were

respected by the people and he was likewise loved by them. He came from a Malaysian island.

Various Versions in History

Various versions about Kalantiaw had been evolved by historians drawn from their own researches. In a brochure published by the National Historical Institute in 1976, the lawgiver's name was mentioned as "Datu Bendahara Kalantiaw, born about 1410 A.D., the only son of Rajah Bendahara Gulah, ruler of Aklan." But Visayan historians, from whose manuscripts, written between the years 1712 and 1820, Fr. Jose Apolonio Burgos y Garcia drew his information which he transcribed into his book , *LOS CIDES DE FILIPINAS*, showed coincidence and conformity to each other regarding the ancestral origin of Kalantiaw. These historians especially from Panay, state that Ikong Kabungsol, widely known as a valiant warrior in his own right, was Kalantiaw's father. Kabungsol had three wives, one of them was Tadya Bungsalan, Matnuhay Kalantiaw's mother. With his three wives, Kabungsol had nine children. Kalantiaw's brothers became adept seafarers.



Visayan historians narrate Kalantiaw was born in 1380. Many roosters cried to announce it.

Roosters Crow on Kalantiaw's Birth

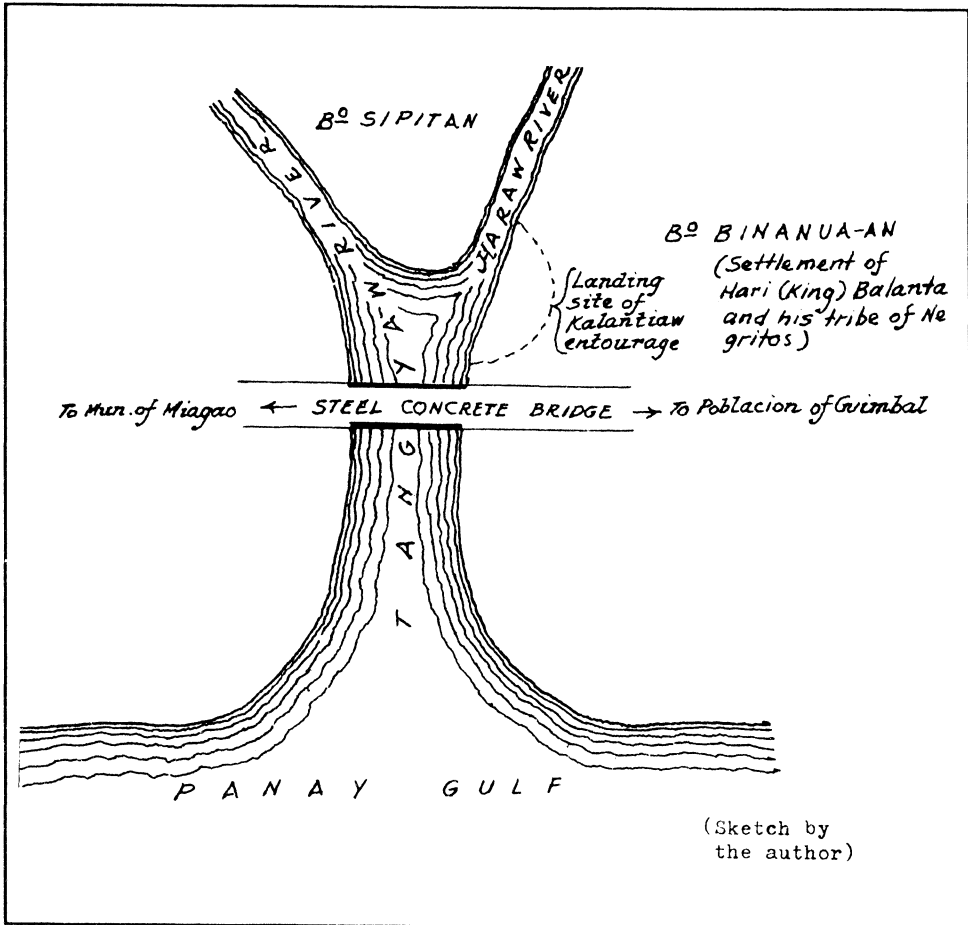
The Visayan historians' narrative continued further, that at Kalantiaw's birth, the people observed many roosters crowed to announce the event. It was not, however, recorded what year, month and day and the precise hour he was born. But by circumstantial evidences in history, it was likely that the birth happened in the year 1380. It was stated that he wrote his criminal code in 1433 at the age of 53, deducting this subtrahend from the minuend, the result is 1380. That was Kalantiaw's year of birth!

Elders Sent Kalantiaw Away

The old people prophesied that the child Matnuhay (Kalantiaw) would have an illustrious life not at the place of his birth, but at another far away place. With a firm belief in the elders' prophecy, the parents decided to send the child away. In the year 1390, while at the age of 10 years, accompanied by a group of elders who brought with them their families and retinues, the entourage rode in *balangays* (sailing vessels) loaded with provisions calculated to last for six months and sailed away for unknown destination. The elders were instructed by Kalantiaw's parents, not to guide their vessels, but to allow only the forces of nature to carry them away toward the first shore they could reach and there they should stop and land.

Guiual, the Place They Reach

It took them four months' drifting voyage at the mercy of Nature. The Kalantiaw entourage was cast to the shore of a place called *Guiual*.¹⁴ They then moved their *balangays* to the mouth of a big river called *Tangyaw* by the native Negritos. They sailed inside the river until they reached a junction known as *Sipitan*.¹⁵ with a small branch on the east side called *Haraw* (see sketch on the next page). Near the eastern bank of Haraw River, the Kalantiaw *balangays* anchored. A group of Negritos led by their *hari* (king) named Balantad, welcomed the newcomers who were friendly to them. These Negritos belonged to the Binanua-an Tribe.



LANDING SITE OF KALANTIAW ENTOURAGE

In the meantime, King Balantad vacated their Binanua-an settlement and moved to the central site of Guial. Upon inquiry, Balantad informed the Kalantiaw entourage that Guial is in the southern part of a big island named Maydia (now Panay) which is a part of an archipelago called Ylaya. Balantad, desiring better accommodation for the newcomers, suggested that they better transfer to the northern side of the island, in the town of Aklan¹⁶, where they would find more people and spacious lands.

Group Moves to Aklan

Considering King Balantad's suggestion as wise and practical, the Kalantiaw group left behind their sailing vessels under the care of King Balantad and moved to Aklan. The Negrito chief ordered some of his men to help the newcomers carry their belongings and to guide them on the way. They passed through forests, climbed hills and mountains and crossed creeks and rivers. The Kalantiaw entourage finally reached Aklan and in a Sitio called Batan, now a municipality in Aklan, they settled for good. The new settlers found many Negritoes inhabiting the place, although they also found a few foreign merchants from countries near Ylaya bartering porcelain and textiles with the natives' powder, gold-dusts and nuggets taken from the rivers, salted fish and dried meat of animals.



THE KALANTIAW SHRINE
Municipality of Batan, Aklan
(Courtesy, National Historical Institute)

The Kalantiaw Shrine

The imperishable significance of Matnuhay Kalantiaw to Philippine history had made it imperative to President Ramon Magsaysay of the Republic of the Philippines to issue Executive Order No. 234 on February 11, 1957 declaring a property under TD No. 8884 in the Municipality of Batan, Province of Aklan, a National Shrine. Likewise, Ferdinand E. Marcos, sixth President of the Philippine Republic, issued Presidential Decree No. 285 on January 24, 1973, declaring places in the Municipality of Batan, Aklan, as sacred, including the Kalantiaw Shrine, prohibiting desecration thereof.

CHAPTER V

KALANTIAW'S CRIMINAL CODE¹⁷

Intermingling of Races

E ventually, the barter trade between the foreign merchants and the people of Maydia, now called Panay, particularly in Aklan, increased. People coming from China, Malaysia, Borneo, and other places in the East saw the need of establishing domiciles in the native locality to strengthen their trade and to keep their contact closer with the natives. In the process, new intermingling of races developed and the new elements became the component of the sociological structure of Aklan and of the other places in Maydia. As population rose in number, the interplay of human values and interests, in the absence of disciplinary factors, to a great extent, corrupted human virtues. As a consequence, social ills intruded, and to mollify their damaging implications to society, regimentation became the urgent need of the day.

Criminality a Luxury

At the ripe age of 53 years, Kalantiaw's stature as a consultant on human and social problems and disputes became more prominent. The wise counsels, advices, and admonitions of this man were taken by the people as final and conclusive. They sought him and looked up to him as their god. They loved and respected him. Criminality was at the height of luxury.

To counteract the bad elements, Kalantiaw mused that he alone, without the support of the people, would be powerless to cope with the rising

tide of malfeasance and all sorts of decadent intrusions to social normalcy. Society was sick. For one thing, he had observed long enough, and with deep sorrow, that the good inhabitants had been subjected to the rule of force. Women were raped and abused. Cheating in the barter trade was rampant. Banditry and robbery were widespread in many places. Commuters were frequently victimized by armed bandits on the mountain trails. Almost all sorts of criminal acts had been committed. Unbearable happenings like these, would set any normal conscience in turmoil.

Kalantiaw Writes His Code

In consultation with his remaining elders and with the support of his people, Matnuhay Kalantiaw, at the age of 53 years in the year 1433, formulated a set of laws which eventually became world-famous and the first written by a Filipino known as the *Kalantiaw Criminal Code*. This virtually put the Island of Panay in the Philippines on the world map making it known that at least in this country, the Filipinos were made to adhere to the rule of law.

Law in Hiligaynon Language

Matnuhay Kalantiaw wrote his Criminal Code in the Hiligaynon language which until the present is the official vehicle of expression of the majority of the population of the Western Visayas and parts of Mindanao. The code was titled BAHANDI SANG MGA TULUMANON, meaning a set of rules for compliance. As the title indicates, which is in pure Hiligaynon, it is without doubt that Kalantiaw possessed this language to perfection. It served as an irreversible evidence that Kalantiaw pioneered the introduction of the Hiligaynon language to the Western Visayan people. Hiligaynon writers, however, attribute the origin of this language to Datu Sumakwel who came to Panay later after Kalantiaw. Datu Sumakwel's dialect was called *Hiniray-a*, spoken by the people of Antique where Sumakwel had the domicile of the Confederation of Madyaas situated and also, in the interior towns of the Province of Iloilo and along the coastal areas bordering the Visayan Gulf and

sea. Hiligaynon language, being the official language of the Western Visayan people, Datu Sumakwel also wrote his code of laws in the same language.

Criminals Fear Penalties

The Kalantiaw Criminal Code imposed severe penalties which were respected and feared by hardened criminals. It gave relief to society and was widely acclaimed by the law-abiding inhabitants. It caused criminals to shy away from their nefarious trades. Later, the code was not only applied to the people of Aklan but to all the people of the entire island of Maydia. The Spanish chroniclers stated that Kalantiaw's code in the original Hiligaynon language was discovered by a Spanish religious missionary who translated it into Spanish. This was the first translation to a foreign language. Other foreign historians as well as the Filipino authors of oriental history had rendered translations in English based on the first Spanish translation.

Loss of Hiligaynon Text

Historians of today deeply deplore the loss of the original text in the Hiligaynon language of the Kalantiaw Criminal Code. The original copy which was found by the Spanish religious missionary was nowhere to be found. The English version that follows is a direct translation from the Spanish text which had been widely circulated. It is identical to the translations in the books of various authors.

THE KALANTIAW CRIMINAL CODE

- I. OBEY YE: Do not kill; do not steal; Do not hurt the aged person. The offender shall be punished with death. He shall be drowned with heavy stones in the river; if not, he shall be immersed in boiling water.
- II. OBEY YE: You must pay immediately all your debts to the *Pangulo* (chief or headman). If the debt is small, at the first offense, the offender shall be punished by immersing his hands three times in boiling water. At the second offense, he shall be beaten to death.

- III. OBEY YE: No man should possess as wives very young women; or, beyond his capacity to support. At the first offense, the transgressor shall be punished by swimming for three hours; at the second offense, he shall be beaten to death with sharp thorns, or, he shall be lacerated to death with sharp thorns.
- IV. HEED YE AND OBEY: Do not disturb the silence of the grave; when passing by the caves and the trees held sacred, give due respect, bow down your head. The offender shall be exposed to the ants to be bitten to death; or, he shall be lashed to death with thorns.
- V. OBEY YE: Parties to a barter deal must comply with what has been agreed upon. At the first offense, the transgressor shall be whipped for one hour; at the second offense, he shall be exposed to the ants.
- VI. RENDER YE REVERENCE: To places which are held sacred; also, to the trees which are considered of value; the transgressor, shall be ordered to work for one month without pay; if not, a fine shall be imposed on him to pay with honey or gold.
- VII. PUNISHABLE WITH DEATH: Anyone who would cut down a tree held sacred; anyone who would hit with an arrow an old man or an old woman during night time; an intruder who would enter the house of a *Pangulo* (chief or headman) without permission; anyone who would kill a shark; or, one who would kill a streaked crocodile.
- VIII. CONDEMNABLE TO SLAVERY FOR A CERTAIN PERIOD OF TIME: He who would kidnap the wife or wives of a *Pangulo*; one who owns a dog that has bitten a *Pangulo*; anyone who would burn somebody's plantation.
- IX. A DUTY THAT MUST BE DONE: It must be the duty of every mother to teach her daughter, privately, the latter's duties for womanhood and motherhood. It is prohibited to harm or punish a woman caught in the act of committing adultery. The transgressor shall be killed and his body shall be cut into pieces to be thrown to the crocodiles.
- X. PUNISHABLE BY LASHING FOR TWO DAYS: Any person who sings while going places at night; anyone who kills a bird called *manaul*¹⁸; anyone who tears the important papers of a *Pangulo*; and, anyone who commits disrespectful acts to the remains of a dead person.

- XI. **PUNISHABLE BY SCALDING:** Anyone who pretends to be strong and powerful and with much pride mocks at the punishment imposed on him and ignores the same; anyone who puts to death a young boy; one who kidnaps the wife of an old man.
- XII. **PUNISHABLE BY DROWNING:** A slave who interferes with the affairs of a *Pangulo*, proprietor, or master; anyone who gives himself to excessive acts of lust; anyone who destroys an *anito* or idol.
- XIII. **PUNISHABLE BY ONE-HALF DAY EXPOSURE TO THE ANTS:** Anyone who kills a cat during the appearance of a new moon; anyone who steals anything even how insignificant, belonging to a *Pangulo*.
- XIV. **PUNISHABLE BY SLAVERY FOR LIFE:** Parents who refuse marriage of their beautiful daughters to the sons of the *Pangulo*; or, parents who would hide their daughters in bad faith.
- XV. **PUNISHABLE BY LASHING:** Anyone who would eat the meat of a sick or diseased working animal; anyone who would destroy a medicinal plant; anyone who would kill the broods of a *manaul*; or, whoever kills a white monkey.
- XVI. **PUNISHABLE BY CUTTING OFF THE FINGERS:** Anyone who breaks an idol made of wood or clay in a shrine or temple; whoever breaks the knives of priests used for the butchering of pigs; or, anyone who breaks their drinking jars.
- XVII. **PUNISHABLE WITH DEATH:** Whoever commits acts of disrespect to cites or places where the idols are kept and where the sacred things of the *Pangulos* or *Diwatas* are enshrined. **PUNISHABLE BY BURNING:** Anyone who throws or disposes wastes at the burial places.
- XVIII. **PUNISHABLE FOR NON-COMPLIANCE WITH THE CODE:** If he is a *Pangulo*, he shall be killed by throwing stones at him; or, by crushing his body; if he is an *Agurang*¹⁹, he shall be thrown into the sea or river to be eaten by the sharks or crocodiles.

SUMMARY

From the eighteen articles of the Criminal Code of Kalantiaw, it can be gleaned that he had imposed major and minor punishments. The major punishment was death, composed of eight different ways. His minor punishments consisted of ten different procedures.

For the major punishment of death, the following ways were imposed on the criminal:

1. Drowning him with heavy stones;
2. Immersing him in boiling water;
3. Beating him with sharp thorns;
4. Lacerating him with sharp thorns;
5. Exposing him to the bites of the ants;
6. Cutting his body into pieces;
7. Throwing stones at him, or, crushing his body; and lastly,
8. Throwing the criminal alive to the sharks in the sea, or, to the crocodiles in the river.

For the minor punishments, the criminal was made to suffer the following:

1. Lashing;
2. Immersing his hands in boiling water;
3. Swimming for three hours;
4. Exposure to the ants for one day;
5. Slavery for a certain period of time;
6. Slavery for life;
7. Beating him for two days;
8. Half-day exposure to the ants;
9. Burning; and,
10. Cutting off his fingers.

After Kalantiaw's Death

It was not ascertained at what age Kalantiaw died. But it was held certain that it happened when he had already advanced in age, and about half of a century before the coming to Panay of the ten Brunei datus. With his death, the people of Maydia and of all the other places encompassed by his power and influence, had lost the greatest peacemaker and lawgiver of their time. During Kalantiaw's existence, peace and order reigned. Criminal acts, especially robbery and banditry, were minimized and almost eradicated. Kalantiaw ushered in the era of a new society to the people. But after his death, the old social disorder reared up again its ugly head. The rule of force, robbery, banditry, and all sorts of criminal acts, reminiscent of the olden days of lawlessness dominated again the lives of the people. Bloody conflicts among the inhabitants ensued. Various causes were attributed to the general discord. Among the most important were the human will to fight for existence and the ambitious desire of each ruler to expand his dominion and resources of wealth. Chieftains and their groups from the Malaysian region did not see eye to eye with the people from the Indonesian region.

CHAPTER VI

COMING OF SHRI-VISAYAN MALAYS²⁰

FIRST GROUP OF SHRI-VISAYANS

Founded by Hindu-Malays, the Shri-Visayan Empire rose to power in the years 700 to 1000 A.D. About the end of the 8th century, this empire wielded its sovereignty over Malay Peninsula, parts of Siam (now Thailand), Bandjarmasin, Sukadana, Southern Sarawak and Brunei. The first group of the migratory Shri-Visayans to reach Ylaya (Philippines) came from Brunei and Bandjarmasin. They passed through Borneo, and went to Sulu Archipelago and to some islands of the Visayas. The main purpose of this first group of Shri-Visayans was to trade with the native Ylayans (Filipinos). Later, when a principal Sulu chief married a Bandjarmasin princess, the Sulu Archipelago became a tributary to the Shri-Visayan Empire. Sulu was developed into a commercial center in Southeast Asia. These Shri-Visayans introduced their Hinduistic culture and Buddhist religion to the Ylayan natives.

TEN DATUS - SECOND GROUP

The second and big group of Shri-Visayan Malays to come to Ylaya through Palawan and settled in Panay were the ten datos from Borneo under the leadership of Datus Puti and Sumakwel. The other datos under them, were: Paiburong, Bangkaya, Dumangsol, Dumalugdog, Lubay, Padohinog, Balensuela and Dumangsil. They brought with them their warriors, families, slaves and followers. While the first group of the Shri-Visayans came

purposely to trade with the Ylayan natives, this second group came to escape away from the tyranny, abuse of power and lasciviousness of their supreme head - Sultan Makatunaw.

Madjapahit Comes Next

Ylaya which had been under the power of the Shri-Visayan Empire up to the later part of the 14th century, saw the coming of another sovereign power - the Madjapahit Empire, which was established by Raden Widjaya after a long bloody fight for sovereignty, starting in 1293. This new empire, consolidated under it all of New Guinea, Borneo and Indonesia. The Madjapahit Empire extended its arm to Ylaya, specifically places surrounding Manila Bay in Luzon, Sulu Archipelago and the Lanao Region in Mindanao.

Exact Landing Date Unknown

The exact landing date of the ten Bornean datus in Panay had not been determined due to confusions in historical records. But taking the cue from the circumstances in history itself, a conclusion may be safely drawn from the fact that they came in the later part of the 14th century or the year 1500, more or less 50 years after the death of Matnuhay Kalantiaw, the first lawgiver of Ylaya (now Philippines).

These historical circumstances follow:

1) Pedro Alcantara Monteclaro's explanatory note to his *MARAGTAS* says: ". . . the facts I have discovered . . . on the arrival of the ten datus from Borneo, how they lived and spread out to the different parts of our country . . . *up to the coming of the Spaniards* (underlining supplied) who established their sovereignty over . . . the Philippines." (Translation from *Maragtas* .)

2) *LOS CIDES DE FILIPINAS* (The Filipino Warriors), states that on board the galleon *Trinidad* on April 2, 1521, anchored with other galleons at the shore of Liloan Strait (formerly, Sineloan) at the southern tip of Leyte, Alimbusay Lima-

asawa, chieftain of Liloan, informed Magellan: “*Maydia (Panay), the central island, is governed by Datu Sumakwel.*” It should be noted that the year was 1521.

3) Austin Craig, eminent Filipinologist, college professor and historian, in his book *THE FILIPINOS' FIGHT FOR FREEDOM*, states thus: “In the 14th century, the ten datus left Borneo and landed in Panay where they met Timway Marikudo.”

4) The Code of Kalantiaw, written by Matnuhay Kalantiaw in 1433, was the first set of criminal laws to be known to the world. Whereas, the Code of Sumakwel, had never been known in spite of the allegations made by other historians that it had already existed 100 or 200 years before Kalantiaw.

5) Granting without admitting that the ten Bornean datus came to Maydia in any of the years 1200, 1212, 1250, or 1300, it can be concluded that after 100 to 200 years the coastal areas, or even the interior places of Maydia had been already populated by the migrants from Borneo. But in the year 1390, when Kalantiaw and his entourage arrived at Guial (now Guimbal), they found not even one of the people from Borneo, except Negritoes headed by Hari (king) Balantad of the Binanuaan Tribe of Negritoes in Guial. Guimbal is between the towns of San Joaquin and Miagao. It was in San Joaquin where the Borneans landed and temporarily settled.

6) In the year 1372, Chieftain Mamagtal of Buglas (now Negros Island), prophesied on the coming of a group of datus from Borneo to a nearby island. This, undoubtedly, referred to the ten Bornean datus headed by Datus Puti and Sumakwel. A prophesy could not happen after the event prophesied.



DRY BED OF HANDONA CREEK

At the bank of this creek, the ten Bornean datus tied their sailing vessels to the trees. The creek's bed is now dry, after nearly 600 years, The author with Barangay Siwaragan members had this picture taken at the base of the bank of the creek.



Datus Puti, Itum and Pula

In December, 1977, the author, on his historical ocular research, obtained informations from the people of Palawan that Datu Puti had two brothers - Datu *Itum* and Datu *Pula*. Datu Puti, the eldest, was called "Puti" because of his light complexion. The younger one was Datu "Itum" dark-skinned, hence he was dubbed *Itum* or *itim*. Datu Pula, the youngest, like Datu Puti was also light-complexioned. He became red after gulping down a *hungot* (coco-container) of tuba, hence, he was nicknamed "Pula".

Datu Itum and Pula were then living separately with their wives from their Brother Datu Puti in the City of Brunei. Later, they decided to leave Brunei to find other places where they could live peacefully free from the encroachments of Sultan Makatunaw. The two brothers, after staying for sometime in Jolo, Sulu Archipelago, transferred to Palawan where they found their permanent settlements. Soon, they emerged as men of powers amongst the people therein. Datu Pula had a better fortune to have occupied a big area which became his domain on the northern section of Palawan. It included the big places then called Abu-abu, Pinitian, Labu, Isumba, etc. These places later, during the Spanish Era became big barrios. On the other hand, Datu Itum became the chieftain of another settlement of lesser area on the west coast of Palawan.

Datu Puti Also Leaves

Inspired by the examples of his brothers, when circumstances in Brunei were no longer tenable, Datu Puti also decided to leave in secrecy with his family and subjects, heading a group of nine other datos, also with their families and subjects, among them, was Datu Sumakwel ranked second in command to him. It was said, that Datu Puti and his entourage, had called on his brothers Datu Itum and Datu Pula in Palawan. The two brothers gave Datu Puti vital informations about the other big islands of the Visayas, Luzon and Mindanao.



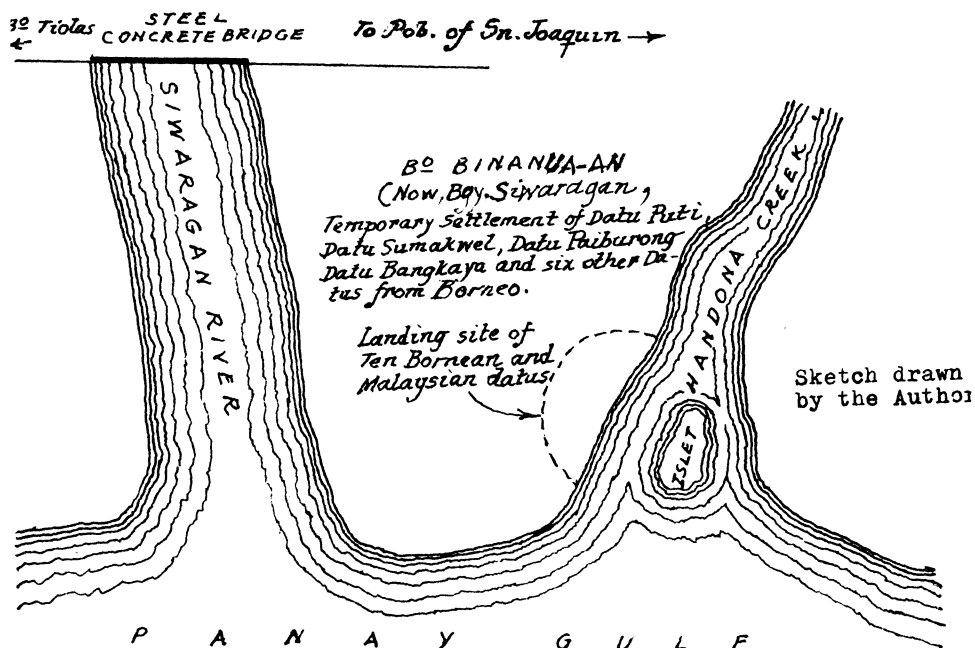
MOUTH OF HANDONA CREEK

Handona Creek empties out to the Gulf of Panay flowing down from Sitio Igburi and other places in the mountains of San Joaquin. It is not a tributary of Siwaragan River, it is an independent body of water.

Puti, Makatunaw's Minister

Datu Puti had served Sultan Makatunaw as the latter's *Manri* or Minister. The sailing vessels of the Malay immigrants under the leadership of Datu Puti landed at the bank of Handona Creek in the Sitio of Binanuaan (now Barangay Siwaragan). Later, they transferred to the Barrio (now Barangay),

of Talisayan which is now the Municipality of San Joaquin in the Province of Iloilo. Barangay Siwaragan is more or less 10 kilometers to Sinugbohan (now a Barangay), in the mountainous part of San Joaquin, the former seat of Marikudo's tribe of Negritos, which was a *tabutaboan* or a meeting place of the highlanders and the lowlanders to barter their articles and foodstuffs. This little place became known later as the "Kingdom" of Marikudo, in the mountain of San Joaquin .



LANDING SITE OF THE TEN SHRI-VISAYAN DATUS AT SAN JOAQUIN, PROVINCE OF ILOILO

It is held certain that the ten Shri-Visayan datus from Borneo, landed in Panay, formerly called "Maydia," in the 14th century. The Author, by ocular historical research in 1977 sketched the landing site above. The datus anchored their sailing vessels at the bank of Handona Creek. It is not a tributary or branch of the Siwaragan River. The creek was an independent body of water. It had dried up after the lapse of more than 500 years.

Puti Explains Their Plight

Datu Puti met Timway Marikudo, King (*Hari*) of the Sinugbohan Tribe of Negritoes. The former, in a friendly manner explained to Marikudo their miserable plight from the clutches of Sultan Makatunaw. Explained in tears, Marikudo listened with deep sympathy and compassion. The Negrito leader, knowing that the newcomers had nothing but friendly and peaceful intentions, in a gesture of sympathy and hospitality, allowed them to settle at places along the shore of San Joaquin where they could be accommodated.

Amenities and Gifts

Datu Puti gathered some precious items from his group of datos and offered them as a gesture of friendliness to Hari Marikudo, listed as follows:

- 1) A *salukot* (wide-brimmed hat made of palm materials with a piece of gold cap on its middle top);
- 2) A washbasin rimmed with gold; and
- 3) a gold necklace, about one meter long, called *manangyad*, because from the woman's neck, it touches the hind tips of her feet.

Maniwantiwan Loves Necklace

Maniwantiwan, Marikudo's wife, fell so much in love with the gold necklace. She picked it up and proudly wore it. Ceremonies with plenty of merriment followed, principally featured with the Negrito War Dance called *Sinulog* in the Hiligaynon dialect and *Ati-atihan* in the Tagalog tongue. It brought to the attention of the newcomers that the black people of Panay inherently possessed the art of combat. To show their proverbial hospitality, and in return for the visitors' gifts, the Negritoes supplied the celebration with native foods from the meat of wild animals and fowls, besides seafoods, vegetables, young coconuts and fruits.

“Sinulóg”, “Ati-ati” or “Ati-atihan”

After the passing of many years, among the folk-songs of the people of Panay Island, a melody set to the verses of the Sinulog or Ati-ati (Negrito war-dance), was heard especially at the people’s civic or religious festivities where the Negrito war-dance was featured. A quatrain of the verses, in the Hiniray-a,²¹ dialect, we can presently remember, runs thus:

*“Bisán lang tamun ati,
Maitúm it linaje,
Binatà tamun doble
Timbang tamun diamante.”*

English translation:

“Poor Negritoes we’re in bond
To the black race we belong
We’re born so doubly strong
As hard as the diamond.”

Connotations of Verses

The incursion into the Hiniray-a dialect of the Spanish words *linaje*, *doble* and *diamante* strongly manifests that the Spanish Era was already dawning upon the Philippine Archipelago at this time. And it was at this period of our history that the ten Shri-Visayan datus came to Panay. The first two lines: “*Poor Negritoes we’re in bond / To the black race we belong*,” show the humbleness of the natives which up to the present is a part of the patent virtues of the Filipinos. While the two verses that follow: “*We’re born so doubly strong/As hard as the diamond*.” bring to our understanding the hardihood, strength of character, bravery and courage of the Negritoes, which are also the patent characteristics of the Filipino people at present.



NEGRITOE DANCE THE “SINULÓG” OR “ATI-ATI”

Groups of Negritoes representing their tribes come down from the hills and mountains of the Province of Antique December of every year to participate in the Biniray Festival, re-enacting the coming of the Shri-Visayan Malays headed by Datu Sumakwel to Malandog, who anchored their vessels at the bank of BUKBOK River, Barangay Malandog, Hamtik, Antique.

Negrito Dance Attracts Tourists

Enterprising Visayans in the provinces of Aklan, Iloilo and Antique organized groups of Negrito war-dancers, encouraged by big prizes offered for best performers. It was observed, however, that the black-painted dancers were not the black aborigines, but light-colored brown people, some were even white-skinned foreigners who enthusiastically joined just for the fun of it, their faces, bodies and limbs were painted black which they washed off after the show. These have become famous groups dancing the “Ati-atihan”²² as called in the Tagalog provinces and “Sinulóg”²³ or “Ati-ati” in the Visayan regions. These dancers who rhythmically jiggled their bodies and legs to the sound of the drums were dressed up with native fibers to give an impression that the same were worn by the aboriginal Negritoes of long ago, although in

truth, historians know, that the aborigines wore nothing but simple G-strings. Entrepreneurs have developed it to extreme sophistication, to make a good show to attract people, more particularly, foreign tourists who were lured to it.

Marikudo Returns to Sinugbohan

After the ceremonies of amenities and hospitality, Hari Marikudo and his followers returned to Sinugbohan leaving behind their Malay visitors from Borneo. The new settlers knew, as they had been previously informed, that the Negritoes were affected with a skin disease called by the natives *Kabuyaw*. Fearful of this disease, the newcomers burned the nipa huts left behind by some Negritoes. They then put up their temporary settlement.

CHAPTER VII

NEGRITO TRIBES OF PANAY²⁴

Facts About Timway Marikudo

Timway Marikudo was the only Negrito “king” known to historical writers in Panay, although there were other Negrito “kings” like him. It happened, because he was the first and the only head of a Negrito tribe contacted by the Brunei datus when they landed in San Joaquin. The word “hari” does not exactly mean a king as in English which implies that one is vested with supreme state powers. In the native sense, “hari” means superior, chief, head or leader of a group or tribe. A “hari” is sometimes called a “hari-hari”. For example, a leader of a group of thugs is commonly called a “hari” or king of the group although he is only a head or leader of that group.

Many Negrito Tribes in Panay

Coming down by generations from their New Guinean aborigines, in the Island of Panay, many Negrito tribes thrived. The tribes were scattered all over Panay in different settlements. Each tribe had a head called “hari” or *king*. Due to the absence of contacts with these tribal people of Panay, the names of their chiefs, heads, or *kings* were not made available to historical writers. A few, however, can be mentioned to show the evidence of the existence, since time immemorial, of these tribal Negrito *Kings*. Besides Marikudo, who was the chief of the *Sinugbohan*²⁵ Tribe of Negritoes, one was “Hari” Balantad²⁶ of the *Binanua-an* Tribe of Negritoes, who later transferred his settlement to Guiuul (now Guimbal). Although the names of their *kings* were not known, other tribal groups were: *Himaya Tribe* (in Iloilo Province),

Aklan Tribe (in Aklan Province), *Tina Tribe*, *Imaw-imaw Tribe*, *Apdo Tribe*, *Anini-y Tribe*, *Amating Tribe*, etc. (all in Antique Province). Not one of these Negrito *kings* including Marikudo was designated as the supreme head of them all in the Island of Panay.

Spanish chroniclers learned that Timway Marikudo's father was Pulpulan and his wife was Maniwantiwan with whom Marikudo had two sons - a twin. When Marikudo died, his corpse was interred by his family in a cave in the mountain of Madyaas.

They Repulse Asiatic Invaders

Immigrants and invaders from Asia and other foreign lands made repeated attempts to invade the Negrito settlements. Being expert arrow-wielders and brave fighters, the Negritoes successfully repulsed invasions. At times, however, when their enemies were superior in arms and in the number of men, the Negrito chieftains and their warriors tactfully withdrew to the forests and their hideouts in the mountains. From there, they came out every now and then and attacked their enemies by surprise at their temporary settlements along the coastal areas. The Negritoes poisoned the drinking water, the springs, creeks, falls and rivers which their enemies used, killing many of them. With these tactics, the enemies had to abandon places they had occupied.

Lands Belong to God

The Negritoes believed that no man had the right to dispossess them of their landholdings they inherited from their forefathers which all belonged to God. Although they were illiterate, the Negrito chieftains understood their human rights which they vowed to defend to death. Illiteracy was their frustration in their confrontation with foreign immigrants.

CHAPTER VIII

DATU PUTI RETURNS TO BRUNEI²⁷

Puti Thinks of Brunei People

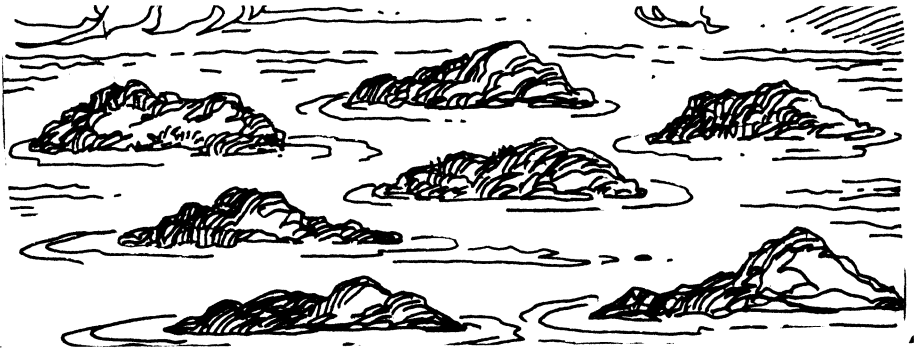
Datu Puti thought of his other people in Brunei who were also urgently desirous of evacuating to other places far from the clutches of Sultan Makatunaw. He decided to return to help them. He left seven datus in San Joaquin including Datu Sumakwel whom he designated to head the six other datus. He instructed Sumakwel to spread out his men to settle in the other places of Maydia. Datu Puti, on his return voyage, was accompanied by Datu Dumangsil and Datu Balensuela. They sailed northward to the southern section of Luzon. On the way, before reaching Batangas, they stopped for a while at a small coastal community, later called San Jose, in the small island of Simara.²⁸ It took them almost one month to reach the shores of Batangas, among which was the shore of Balayan, now a town, a port of call of island traders in praus (small sailboats), before they entered the lake of Taal. Along the shorelines of this lake, Datus Dumangsil and Balensuela established their respective settlements. Datu Puti with his family and subalterns returned to Brunei passing the Island of Mindoro. At Palawan, Datu Puti met with his brothers, Datu Itum or Itim and Datu Pula. Before proceeding back to Brunei, Datu Puti left behind his family under the care of his brothers. When Sultan Makatunaw learned about Datu Puti's return, he ordered his hatchet men to liquidate him. The Brunei settlers in Ylaya (Philippines), Datu Puti's family and brothers in Palawan got later the information about his fate in Brunei.

Datu Labawdunggon's Revenge

Datu Labawdunggon, husband of Lakanye Ilohay Tanayon, one of the pretty daughters of Datu Paiburong and Dayangdayang Pabulanan in Irong-irong (now Iloilo), avenged the death of Datu Puti by killing Sultan Makatunaw with his own hands in a duel. Datu Sumakwel and his followers celebrated with great rejoicings the heroic deed of Datu Labawdunggon, the son-in-law of Datu Paiburong. They hailed him as a hero.

Labawdunggon Escapes

After killing Sultan Makatunaw, Datu Labawdunggon who was accompanied by six brave men in his mission, surreptitiously left Brunei in their swift-sailing *kumpits* (keen-keeled praus) to avoid reprisal from Makatunaw's hatchet men. To keep the news about their escape a secret, Labawdunggon and his group hid in a group of rocky islets, called by the Spaniards *Siete Pecados* (Seven Sins), which name has remained unchanged until the present. These islets, actually, can be seen between the Islands of Guimaras and Negros in the Western Visayas. There, the seven escapees stayed temporarily until the time they felt free to join again their people in Maydia.



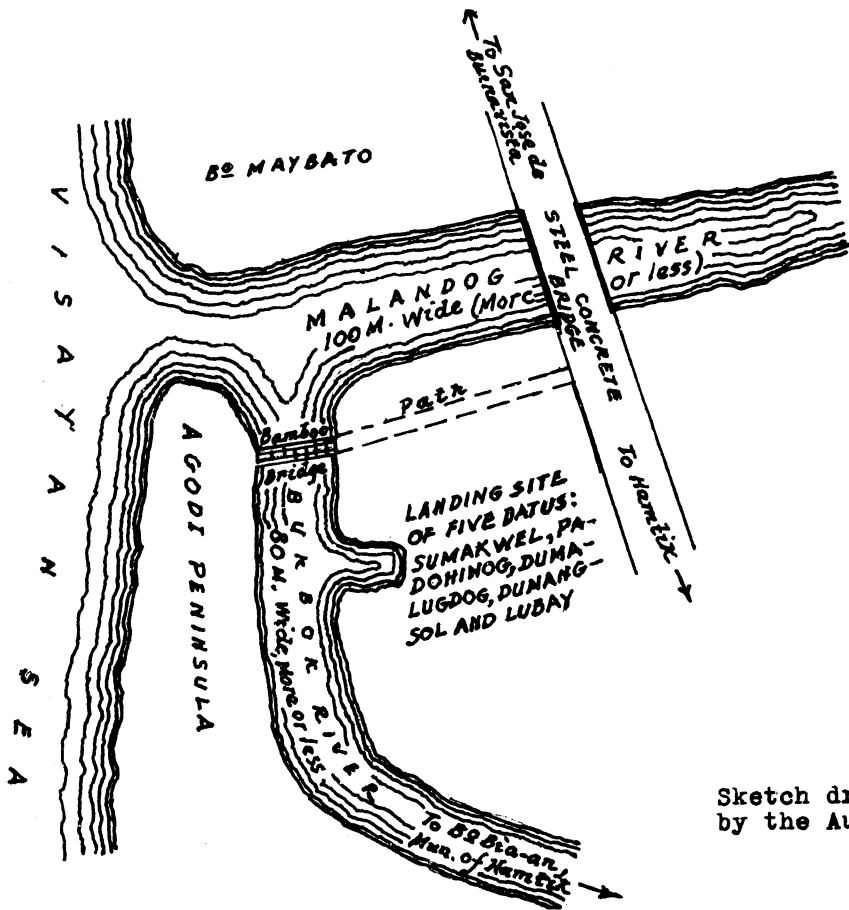
In these seven islets between Negros and Panay islands, Labawdunggon and six brave men hid after killing Sultan Makatunaw in Brunei.

CHAPTER IX

SUMAKWEL TRANSFERS TO MALANDOG

Sumakwel Takes the Helm

Following the instructions of Datu Puti, Datu Sumakwel ordered Datu Paiburong to stay in Binanua-an, now Barangay Siwaragan, and Datu Bangkaya to proceed to Aklan. From Binanua-an, Datu Paiburong transferred his settlement to a place called Talisayan, which is now the town of San Joaquin, along the southern seacoast of Maydia, now Panay. On the other hand, Datu Bangkaya and his men, accompanied by Negritos acting as their guides, crossed the mountainous distance from Binanua-an to Aklan. He established his settlement along the bank of the Aklan River. Datu Sumakwel, with four other datus - Padohinog, Dumlugdog, Dumangsol, and Lubay with their families and subalterns left Binanua-an. The *biniday* of barangays²⁹ from the Creek of Handona sailed out to the Gulf of Maydia (now Gulf of Panay), and moved northward until they reached the slim strip of Agodi Peninsula along the seacoast of the town of Hamtik. Sailing along the shoreline of the peninsula, the biniday entered the mouth of Malandog River. Just a little apart from its mouth, the biniday turned right and entered the Bukbok River.³⁰



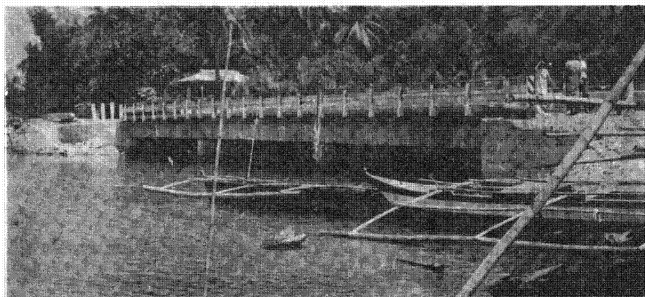
Sketch drawn
by the Author

Five Datus Enter Malandog

Five Brunei datus, in their barangays from Handona Creek entered Barrio (now Barangay) Malandog in the town of Hamtik, Province of Antique.

At its bank on the left and a short distance from its mouth, Datu Sumakwel and his group anchored their vessels and disembarked. They found the place peopled by a few Negritos. Sumakwel observed that the Negritos were friendly and the place called Malandog had all the ideal

aspects and atmosphere for a settlement. From its sea, rivers and swamps, the new settlers could be provided with plenty of aquatic foods, and its lowlands and plains could produce an abundance of soil-crops. Here, the datu immediately ordered their men to work. They cleared the place and the surrounding areas and tilled the fertile soil. Datu Sumakwel established at Malandog (now a barrio of the town of Hamtik) his permanent settlement which became the central seat of the Confederation of Madyaas.



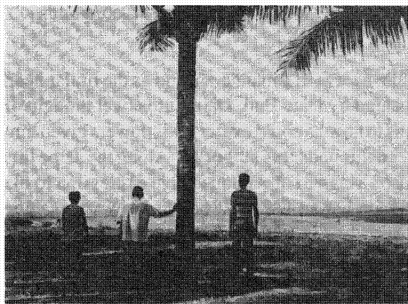
MALANDOG RIVER

A concrete bridge now spans the Malandog River. Its mouth meets the mouth of Bukbok River both flowing out to the Visayan Sea. Both ends of the bridge connect the inter-provincial highway between the provinces of Antique and Iloilo.

Testimonies of Antiqueños

The author, accompanied by his son Cecilio, and the members of the editorial staff of a news-magazine ANTIQUE KARON published by the office of the governor of Antique - Miss Mildred Maghari, Pelagio Ausan Jr., and others - visited the landing place of Datu Sumakwel and four other datu in Barrio Malandog. Rita Develos, barangay captain of Malandog indicated

the specific landing spot based on the verbal testimonies of the aged native residents Rafael Bacar and Anastacia Asuncion, both over 90 years old. Their informations which were handed down from generation to generation were corroborated by another native elder, Silverio Cepe, who seriously doubted the veracity of the landing date of the Brunei datus in Panay in the year 1200, as engraved in a concrete marker, a distance away from the indicated landing place. Cepe believed that the landing happened in the 14th century. This historical fact, especially the landing spot in Malandog, confirmed the revelations by Cayo Vicora, a very aged Negrito who was the great, great grandson of *Hari* Marikudo, and by another aged Visayan, Guillermo Bisayda, native of Malandog, who was also the great, great, grandson of Datu Dumangsol, one of the associates of Datu Sumakwel in the Confederation of Madyaas. The specific landing site is now a piece of real property owned by Ricardo Villavert of San Jose de Buenavista, capital of Antique.



Viewing the Visayan Sea

The author (middle) with Barangay Captain Rita Develos (left) and a native (right) of Malandog view the wide Visayan sea from the end of Agodi Peninsula near the mouths of Malandog and Bukbok Rivers. (Photo, courtesy of Antique Karon, San Jose, Antique.)

Bukbok River Long and Wide

Bukbok River is long and winding, 80 meters wide, at its big stretch, about 7 kilometers long reaching the barangay of Bia-an near the mountains of Hamtik. At high tide, it is 8 feet deep and at low tide 3 feet deep. Filipino anthropologists visited the landing site in 1972. They had unearthed some relics from the place but no revelation was made of their findings.

CHAPTER X

CONFEDERATION OF MADYAAS³¹

Sumakwel Organizes Confederation

Already conceived while he was in Binanua-an, and as the titular head of all the datus left behind by Datu Puti, Datu Sumakwel thought of some kind of system as to how he could exercise his powers given him by Datu Puti over all the other datus under his authority. Along the same line of thinking, one writer, Mildred Maghari of Antique, gave expression to the ideas of Datu Sumakwel when in her article published in a news-magazine *Antique Karon*, she wrote:

“Datu Sumakwel, who, tradition tells, was the wisest datu, knew his responsibilities for the rest of the datus. So, he did the planning to set laws for the settlers of the new - found land. These laws were imposed primarily to change and control the ways of the settlers. These laws claim the spell of a virtuous living—between labour and honor, between honesty and loyalty.

The Malandog settlement showed strong evidence that Antique had enough to offer to the five datus. This place deserves the right to be the seat of ideas for it has attempted to restore hope for the broken past.

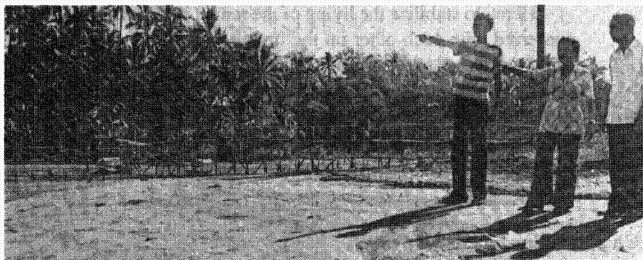
Here, to stabilize the living of the remaining datos, they conferred with each other on the improvement of the land. This contributed to the division of the island into districts, the distribution of seedlings to each district and the assigning of assistants to Sumakwel. This Confederation of Madyaas signified a new identity that we are truly safe to declare that somehow we have lived in accordance with virtues.”

Change “Maydia” to Madyaas

Datu Sumakwel harnessed his mind to the task of organizing the Confederation of Madyaas. The first thing he did was to change the name of the island from “Maydia” to *Madyaas*, after one of the highest mountain peaks of the island with the same monicker as a connotation of supremacy and of a dominion identity.

Governmental Control

Datu Sumakwel was greatly delighted to realize that he had the whole island of Madyaas under his governmental control. The three *sakops* (divisions) were then formally organized: *Irong-irong*, now Iloilo, under Datu Paiburong; Aklan now Capiz and Aklan, under Datu Bangkaya; and, Hamtik, now Antique, under Datu Sumakwel, as the Chief Datu of the three *sakops* or divisions. He is the Supreme Ruler of the Confederation of Madyaas. The four other datos: Padohinog, Dumalugdog, Dumangsol and Lubay, were designated by Datu Sumakwel as his associates in the Confederation. Subsequently, Datu Sumakwel formulated a Covenant and a Code of Laws to govern the people all over Madyaas under his supreme leadership. With this organization, Datu Sumakwel is credited for having established in the Philippines, particularly in the Island of Panay in the Western Visayas, one of the earliest, if not the earliest, political governments with controlled and supervisory functions.



The Entrance To Malandog And Bukbok Rivers

Near the entrance to Malandog and Bukbok Rivers, the Author listened to Barangay Captain Rita Develos and a native resident how Datu Sunakwel and his group entered the place for settlement. (Photo, courtesy of Antique Karon, San Jose, Antique.)



Bamboo Bridge Crossing Over Bukbok River

Bukbok River flows under this bamboo bridge. It connects Barangay Malandog (reader's side) and Agodi Peninsula (far side). (Photo, courtesy of Antique Karon, San Jose, Antique.)

DATU SUMAKWEL'S SET OF LAWS³²

I. The Covenant:

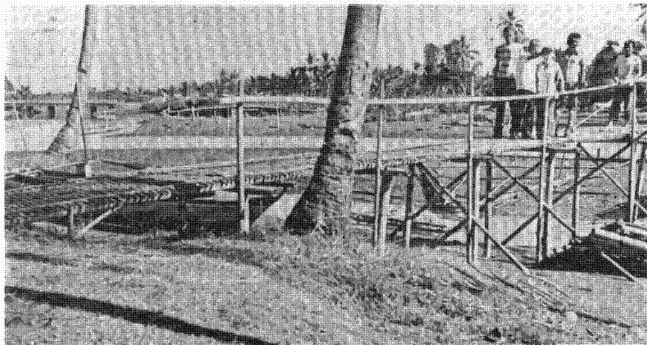
1. Datu Sumakwel, who is the head of the First *Sakop* or Division which is Hamtik, is the Highest Ruler of the Island of Madyaas. His administration composed of four datos, namely: Padohinog, Dumangsol, Dumalugdog, and Lubay. Two of them - Padohinog and Dumangsol - chosen from the four, composed the Council; and, the other two - Dumalugdog and Lubay - acted as witnesses to the proceedings.



Landing Site Marker

THIS MARKER, alongside the Antique-Iloilo interprovincial highway is located at a distance away from the actual landing site of the datos headed by Datu Sumakwel. The landing date, 1200 A.D., was doubted by the Malandog natives. The date believed certain, although not specific, was between 1450 and 1500. In the picture, left side, is the author, to his left is Mildred Maghari, and facing them, right side, is the author's son, Cecilio Abeto. (Photo, courtesy of Antique Karon, San Jose, Antique.)

2. Datu Sumakwel shall be the Highest Authority among all the heads of the three *Sakops* or Divisions of the Confederation of Madyaas which are Hamtik (now Antique), Irong-irong (now Iloilo), and Aklan (now Capiz and Aklan) of the whole Island of Madyaas (now Panay). He has the sole power to punish and to change an erring datu who heads a division. The laws to be followed by the three divisions, shall be those promulgated by the Highest Authority with the collaboration of his four associates.
3. The power and authority of being a datu, shall be inherited by the children of the datu including the men who shall be the husbands of their daughters, poor or rich, and although they may come from foreign places. They shall be given the power to become the heads of the divisions. But this should be submitted to Datu Sumakwel for him and his aids to decide.

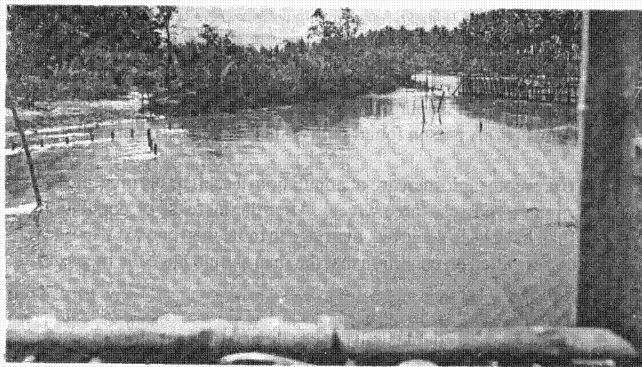


Sighting The Landing Place

From the bamboo bridge, the Author with Barangay Captain Develos view at a short distance the landing place of the five Brunei datus. Far left is the Malandog concrete bridge. (Photo, courtesy of Antique Karon, San Jose, Antique.)

II. The Set of Laws:

1. Laziness shall be considered a grievous crime. The lazy person who shall not care to plant or work on the field shall be arrested to be sold to the rich as a slave. Then, he shall be trained to work.
2. The slave who has reformed and has become industrious, shall be set free after returning to the rich the money paid by the latter. The freed slave shall be made to till and cultivate his own field.
3. If and when, the freed slave shall be found to have returned to his former habit of laziness, he shall be re-arrested, and this time, he shall be segregated from society to be exiled to the deep jungles. He shall not be allowed to return.³³



Bukbok River

This is Bukbok River, as seen from the bamboo bridge, (reader's side). A grove of nipa palms in the middle of the river hides the bank where the five Brunei datus landed.



Riverbank Behind The Nipa Grove

This is the riverbank behind the grove of nipa palms where the Brunei datus tied their sailboats to the trees. The author with the group of Malandog natives stand at the edge of the bank. (Photo, courtesy of Antique Karon, San Jose, Antique.)

4. Stealing and reaping the plants of others shall be severely punished. A person found guilty, shall have his fingers cut.
5. To promote rapid increase of population, it shall be permissible for a man to possess three wives. After the increase of population shall have been achieved, marriage to more than one woman shall be permitted on condition that the man should have the means to support.
6. A poor married couple shall not be allowed to beget more than two children they cannot support. Excess of two shall be condemned to death.
7. A man who shall not marry a woman he has caused to bear a child, shall be arrested and forced to marry the woman. His refusal will cause him death. His child with the woman shall also be put to death and buried with his father.

Kapinangan's body to a big stone to dump her into the sea. This order was partially obeyed. Instead of dumping Kapinangan into the sea, the men carried her to another islet. They left her there to her own fate. Several years passed. Time made Datu Sumakwel forget about his wife Kapinangan whom he thought was dead.

One bright day, Datu Sumakwel, accompanied by his loyal subjects, sailed out to explore some places nearby. He happened to land on one of the islets where Kapinangan was banished by his men. Sumakwel saw a woman whose name was Alayon. She had similar features of his wife, Kapinangan. He fell in love with her. He took her again as his wife. Thus, the romantic tale ran, poetically told.



The Landing Site

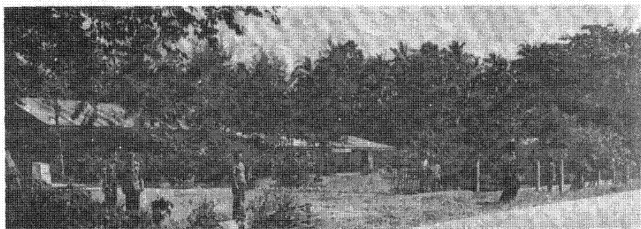
The five datos from Brunei made this place their landing site. The author and a Malandog group of native residents stand at the bank of the landing site. A short distance from here, within a lot now privately owned by a resident of San Jose de Buenavista, capital of Antique, Sumakwel established his Confederation of Madyaas.

CHAPTER XII

DATU SUMAKWEL'S DIPLOMACY³⁵

Sumakwel Meets Spaniards

Chroniclers told that Datu Sumakwel had several contacts with the Spanish conquistadors. He ably handled them with tact and diplomacy. Instead of becoming aggressive and inimical, the white men became friendly with him and his followers. Sumakwel entertained them with feasts and gave them provisions. He was hospitable to them. In this manner, he saved their lands and properties from falling into the hands of the Spanish invaders without losing a drop of blood.



Barangay Malandog

A partial view of Barangay Malandog, Hamtik, Antique. The primary school buildings face the inter-provincial concrete road from Antique to the Prov. of Iloilo. (Photo courtesy of Antique Karon, San. Jose, Antique.)

Diplomatic But Fearless

With the same diplomatic expertise, on many occasions, Sumakwel had also avoided armed encounters with other foreign elements who intended to invade his territory. But in other cases where his diplomacy failed, he was also quick to the use of force against the stubborn enemies. He was brave and fearless when the show of courage and bravery were the needs of the moment, but friendly and hospitable when hospitality was demanded. He was a determined warrior who would not bow his head to anyone, especially to the strangers with traitorous intentions, or, who wanted to subjugate the natives from their domains.



Sumakwel and his warriors fight the Chinese invaders.

Victorious in Conflicts

Many a time, Datu Sumakwel and his brave warriors had shown invading peoples from Asia and other foreign lands their capacity to defend themselves from attacks. They fought bravely, dying in the struggle, but they ultimately emerged victorious in the fights. Unsuccessful in their attempts to subjugate the native defenders, the foreign invaders left in disappointment.

Several Wives for Men

Datu Sumakwel, in his set of laws, ordered the male inhabitants of Madyaas to possess even three wives each in order to increase rapidly their number. For himself, he got three other wives in addition to Kapinangan alias Alayon, his principal wife. He had five sons, who later, like their father, also became brave rulers and warriors of the other islands of Ilaya. Datu Sumakwel emerged from a family of valiant warriors who ruled over one of the Malaysian islands. During his old age, Datu Sumakwel left Panay and returned to his native island in Malaysia to pass the remaining days of his life.

Honors for Sumakwel

The Hiligaynon poets, writers and newspapermen of Western Visayas and Mindanao, to honor the memory of Datu Sumakwel to whom they gave credit as the "father"³⁵ of the Hiligaynon language, organized a national literary society called "Sumakwelan" after the name of the Malaysian ruler and warrior. The principal organizers were lawyers Ramon L. Muzones and Conrado Norada who were both prolific Hiligaynon novelists. Muzones and Norada became politicians. The former was elected member of the City Council of Iloilo, and the latter became governor of the Province of Iloilo. A yearly election of officers was held, concurrently featured with literary contests and programs to choose the best poet, the leading novelist, most outstanding short-story writer, etc., of the year with the objective of encouraging writers to improve their literary craftsmanship. Later, Augurio Abeto y Marañon, a brilliant practicing lawyer who became mayor of the Municipality of Binalbagan and later, was elected congressman of the Third District of the Province of Negros Occidental, became the Sumakwelan national president. The organization had its domicile in the City of Iloilo. It had its branches in the provinces of Western Visayas, Mindanao, Manila and other cities of the Philippines where the Hiligaynon language is spoken.

CHAPTER XIII

“BINIRAY” AND DATUS’ WIVES

Antique Celebrates “Biniray”³⁶

Under the initiative and leadership of Governor Evilio B. Javier of the Province of Antique, a yearly festival to honor and commemorate the coming of the ten Brunei datus to Panay had been celebrated since the year 1974. The festivities had been featured with sports and literary programs, sky diving exhibitions of the Philippine Air Force, civic parades, ati-ati dancing exhibitions by various Negrito tribes from the different mountainous places of Panay, selection of the beauty queens of Antique with the title of “Miss Binirayan” of the year, and finally, the major and principal attraction of the festivities, the reenactment of the fleet of native sailboats coming from the sea entering the mouth of Malandog River where the “ten Datus” were made to land on the shore from their boats. They called this “Binirayan”. People of Antique and the “balikbayans” or Antiqueños coming home from various parts of the



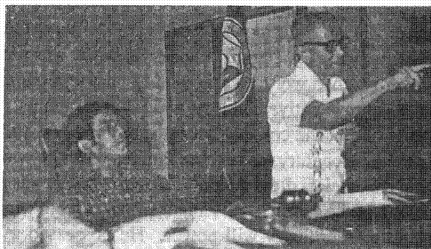
GOVERNOR EVILIO B. JAVIER

The author confers with Gov. Evilio B. Javier of Antique regarding his yearly celebration of the coming of the ten Brunei datus to Panay. (Photo, courtesy of Antique Karon San Jose, Antique.)

world to see the yearly festivities of Antique and people from foreign lands flocked to San Jose de Buenavista, capital of Antique to witness the yearly celebrations every month of December.

Connotation of Royalty

When a word “Dayangdayang” is addressed to a woman in Indonesia or Malaysia, it easily denotes that she is a member of a family of a high social class or rank. With the exception of the four datus, the six other datus who joined Datu Puti to Panay, brought with them their wives, each of whom was addressed “Dayangdayang”. The apparent intention of their husbands was to settle permanently at any place they could land far away from the power and influence of the oppressive Sultan Makatunaw.



Lecture On Historical Findings

Complimenting Gov. Javier's request, the author delivers a lecture on his new findings in the history of Panay before members of the Prov. Board. (Photo, courtesy of Antique Karon, San Jose, Antique.)

Wives of the six datus, were:

1. Dayangdayang PINANGPANGAN - Datu Puti's wife;
2. Dayangdayang KAPINANGAN, later ALAYON - Datu Sumakwel's wife; his three other wives belonged to a low social class;
3. Dayangdayang PABULANAN - Datu Paiburong's wife;
4. Dayangdayang KATARUNG - Datu Bangkaya's wife;
5. Dayangdayang RIBONGSAPAW - Datu Padohinog's wife; and
6. Dayangdayang KABILING - Datu Dumangsol's wife.

CHAPTER XIV

TAKMO BUAYA, NATIONALIST³⁷

Stern but Kind

There was an Ylayan (Filipino) chieftain named Takmo Buaya, apparently, a Hiligaynon appellation, whose real name was not known. *Takmo*, a Hiligaynon word, means, to snap, as a crocodile does to its victim, to which this brave native chieftain was likened, against his enemy. He was considered one of the country's most rabid nationalists before the Spanish Era. In the 13th century, he became famous when he was at the age of thirty years that chroniclers drew their attention to him. It was told that he descended from one of the families of valiant warriors from Malaysia. He was gifted with an extraordinary will-power. He possessed a perceptive memory that he could discern with accuracy the events of the future ahead of his time. His physical prowess enabled him to leap over a height of two-arms' length. He was an expert in the use of bladed weapons, among which, was the *kampilan*, the dagger and the lance. He could also wield a bow and arrow with dexterity.

He Repulses Invaders

Bordering an ocean, Takmo Buaya and his people lived on the coast of the Island of Leyte, one of the country's big islands along the Pacific Ocean. This was the seat of his domain. Asian as well as Portuguese invaders attacked its coastline, but they were ably repulsed by Takmo Buaya and his brave warriors. A rabid nationalist, he frequently harangued his people, saying: "*I'll prefer to die before any foreigner can govern me,*" and to this, he added: "*I'll rather have a government short of all its needs, to a government of the invaders surrounded with splendor and luxuries.*"

Not long ago, in modern times, the late Manuel Luis Quezon, president of the Commonwealth Government of the Philippines and acknowledged as one of the greatest political leaders of the country, expressed in a more refined rhetoric an almost identical sentiment and thought. He said: *“I will prefer a government run like hell by Filipinos to a government run like heaven by Americans.”*

Cure for His wounds

In his armed encounters against the foreign invaders, Takmo Buaya never failed to have always a small bottle containing a liquid concoction composed of medicinal chips from native shrubs. When wounded in a fight, he applied this liquid which cured his wounds, leaving his skin almost scarless.

Takmo has Three Wives

By his three wives, Takmo Buaya had six brave sons who also became rulers in the other places of Ylaya within the Visayan region. They were not, however, as illustrious as their father that chroniclers did not bother to write about them.

Comfort to Foreigners

Foreigners who vowed and showed peaceful and friendly intentions were permitted by Takmo Buaya to land within his territory only within a limited time. He showed his hospitality and human considerations. He accommodated and helped them, giving provisions, potable water, and whatever were necessary to make their short stay pleasant and comfortable. But, to all these pleasantries, he set out some conditions. The foreigners benefitted should know how to reciprocate in any way they could. If reciprocity is pledged, Takmo Buaya had to see to it that the pledge was complied with. In case of failure, the kind and hospitable ruler would resort to the use of arms to oblige them to comply.

Takmo's Idea of Refusal

There was one time a commission of white men who proposed to Takmo Buaya to buy his domain with a very handsome offer. In reply, he explained to the white men that his domain was like a lagoon of pure crystalline water. If he would permit the foreigners to dip their feet in this water, the same would be polluted and become dirty. On their insistence, he gladly acceded, but subjected to his counter-proposal. That, they had to spread over with pieces of gold and silver the path leading to his residence starting from where the white men's boats were anchored. The path had the width of both-arms' length. The white men calculated that it would take them many, many years before they could fully comply with the condition offered. They thought that even their own government did not have enough of that treasure. So, they hurriedly left and abandoned the idea of buying the domain of the native chieftain.

A Junket of Asiatics

One time, a junket of Asiatics dropped anchor at the territory of Takmo Buaya. They presented several bales of silkclothes to the chieftain. In exchange, they asked that they be permitted to live permanently in his territory. Takmo Buaya politely rejected the valuable gift and their desire of domicile. He counterproposed, that he would allow them to stay permanently, under the condition, that in case anyone of them, man or woman, was apprehended living together with any of his subjects, the culprit would have to die by hanging on a tree. Fearful of this eventuality, the people from Asia sailed away.

Death to Criminals

Unlike Matnuhay Kalantiaw who wrote his criminal code to govern the social life of his people, Takmo Buaya imposed penalties against crimes by using his judgment and conscience as needed at every instance. His

penalty of death was drastic and absolute to acts of stealing and committing murder, whatever the mitigating circumstances may be. Other crimes may be punished as his judgment and conscience may dictate.

Takmo Buaya was a man of a few words. What he said was the law. When his subjects needed help, he would willingly help, but he gave more to those who were faithful and loyal to him.

They Bury Takmo in a Cave

Chroniclers stated that when Takmo Buaya died, his remains together with his war weapons and other valuable belongings were interred in one of the caves of a mountain along the Pacific coast of his domain. The place bore the name of Pagbuaya or Takmo Buaya.

CHAPTER XV

FILIPINOS DESTROY CHINESE KINGDOMS³⁸

Small Chinese Kingdoms

Between the years 1300 and 1498, or a little less than a century before the Spaniards established their sovereignty in the Philippines, Chinese immigrants from the Asiatic Continent established small kingdoms in the central parts of Luzon. There was a small kingdom named *Kaboloan* in a place of the same name the area of which extended up to the confluence of a big river where another small kingdom named *Ling Chay Eng*, which is now Lingayen, was situated. The places adjacent to these kingdoms were occupied by the Mongolians. Adjoining the latter, were areas ruled by the Filipino chieftains. These chieftains were: *Malinog Gat Maitan*, *Toray Gat Pandan* and *Today Gat Salian*.

Kings impose Tributes

The Chinese kings of *Kaboloan* and *Ling Chay Eng* imposed the payment of tributes for all products brought by the Filipinos into their territories. This angered the Filipino rulers. They thought, that the Chinese, being aliens, had no right whatsoever to collect tributes from the people of a country which is not their own. The Filipino chieftains observed that their countrymen had been made to suffer this imposition in the last fifty years from the time these Chinese had established themselves at places they had occupied.

Filipino Rulers Unite

Realizing their predicament, the Filipino rulers all over Luzon and nearby islands grouped together into a solid union. Their prime objective was to drive away the Chinese from places where they had established their kingdoms. This was the only way, they thought, they could assuage the burden of their countrymen from the imposition of Chinese tributes.

Filipinos Fight Chinese

Armed with native weapons, the Filipinos fought the Chinese in all places where they were found, principally in the provinces of Pangasinan, Bulacan, all the way up to the Batanes islands. Many Chinese were killed in furious encounters, and the Filipinos in the end succeeded in dislodging the Chinese from their kingdoms and possessions.

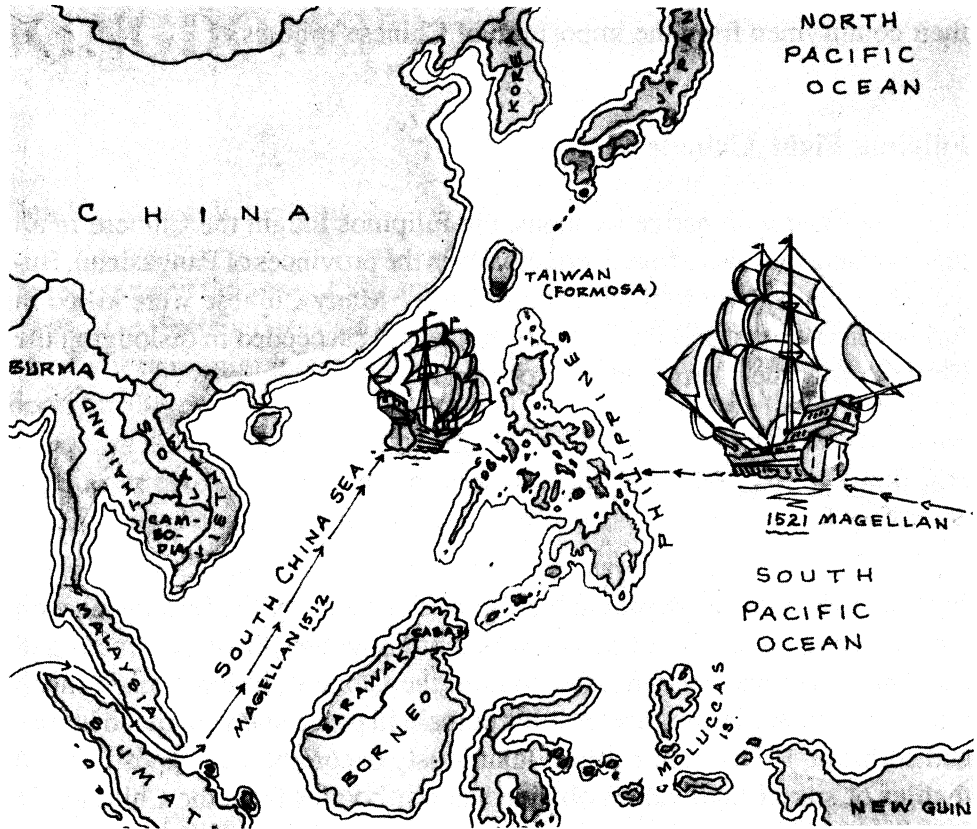
Gat Pandan Was Most Heroic

Toray Gat Pandan was credited to have defeated the Chinese in five separate encounters. He fought the Chinese not only on the land but also on the sea along the coasts of places which are now the Ilocos provinces and Zambales. He was known, after routing the Chinese, to have made much progress in trade. He reigned over his domain in peace and with much luxury and comfort. He lived in a palace luxuriously decorated with tapestries and textiles of silk of high values obtained as war booties from the Chinese. In later years, the Spanish conquistadors were astonished to find his progress when they came to his place.

Pandan Creates Towns

Following his decisive victories when he dislodged the Chinese from their kingdoms of *Kaboloan* and *Ling Chay Eng* (now Lingayen), and also

from *Laoang* (now Laoag) and Vichang (now Vigan) in the Ilocos provinces, Gat Pandan created many towns in the central and southern parts of Luzon. He made a vigorous campaign to unify the Filipino tribes. He established his own territory near an area which is actually the Province of Batangas. He had under his command a big number of faithful followers.

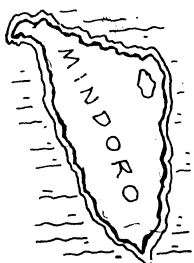


MAP OF ORIENTAL COUNTRIES

Magellan first entered the Philippines in 1512 passing thru the Strait of Malaca, crossed the South China Sea and reached Mindoro at 11 degrees north latitude. He reentered the Philippines on March 16, 1521 by crossing the Pacific Ocean, reached the southern end of Samar at the same 11 degrees north latitude. He was the first man to circumnavigate the globe. The Negritoes came from New Guinea, passed thru Brunei and entered the Philippines during the 3rd and 4th Glacial Epochs when Land Bridges were still afloat.

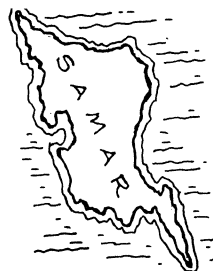
CHAPTER XVI

MAGELLAN RE-ENTERS THE PHILIPPINES³⁹



MINDORO ISLAND

In 1512, Magellan reached this island, at 11 degrees north latitude.



SAMAR ISLAND

On March 16, 1521 Magellan reached the end of Samar, at 11 degrees north latitude.

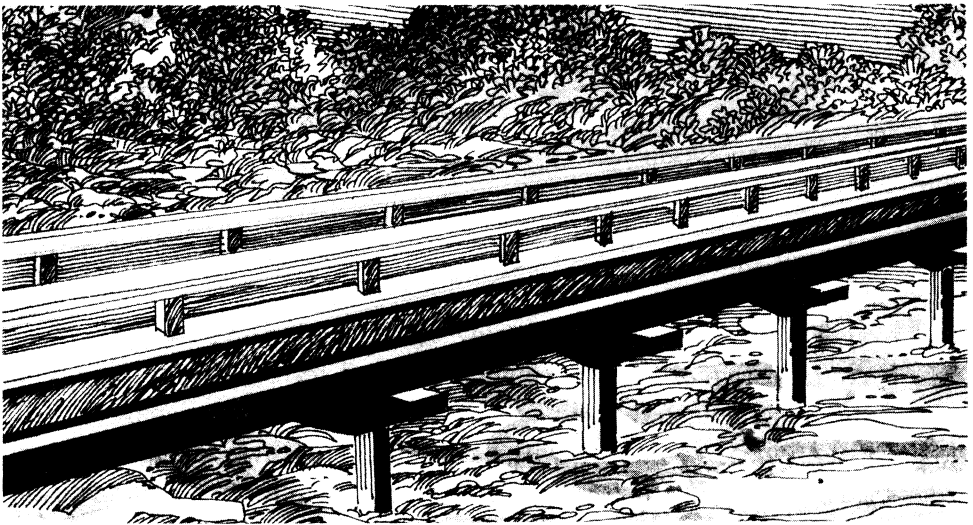
At Two Equal Latitudes

Magellan's fleet had just left *Isla de Rota*, sailing on a west southwest course for a week, passing numerous small, forested islands. To avoid the same undesirable incident in Guam, which Magellan named *Isla de Ladrones*, where, against his will, he had to order his weak and sickly men to shoot and kill some natives called *Chamorros* who climbed up the ship and stole the things they saw, Magellan continued sailing without stopping at anyone of the islands. No sooner than expected, he sighted a cape at 11 degrees north latitude which proved to be the extremity of a large island, on March 16, 1521. Later, it was known as the Island of Samar. This marked, in effect, Magellan's re-entry into the Philippines, having entered it already on his previous voyage in the year 1512, or, nine years back, when he secretly reached the same *11 degrees north latitude* from the Strait of Malaca be-

tween Sumatra and the Malay Peninsula, passing the South China Sea and the Calamianes islands and, ultimately, reaching the Island of Mindoro in the Philippines - the same archipelago which he had re-entered this time. With this feat, *Magellan was the first man to have circumnavigated the earth*, and not Sebastian de Elcano who sailed back to Spain after Magellan's death in the Island of Maktan.

Saint Lazarus Archipelago

The following morning, March 17, 1521, it was Sunday, the feast of Saint Lazarus, the Magellan fleet dropped anchor at the islet of Humunu, now Homonhon, south of Zamal (now Samar). Magellan named this islet and all the adjacent islands he saw, *Archipielago de San Lazaro*. He ordered to set



Concrete Bridge Now Spans Liloan Strait

A steel concrete bridge now spans the narrow but deep Sineloan, now Liloan Strait, where, on March 31, 1521, Ferdinand Magellan's fleet anchored. Magellan with his sickly captains and crew went down the shore to rest. The new bridge is 297.4 meters long. It connects the southern tip of Leyte to Panaon Island for the continuation of the Maharlika Highway, formerly, Philippine-Japan Friendship Highway.

up tents on the shore of this islet for his sick men to rest. They killed a pig for them to feast on. After one week, on March 25, 1521, Magellan resumed his voyage. He reached the southern end of the big island of Leyte. Approaching a place called Sineloan, now Liloan, a town (with a population of 15,500 at present), in the small Island of Panaon, Magellan ordered his fleet to drop anchor. It was at the time when the natives were busy catching along the shore plenty of cuttlefish.

First Mass by Magellan

Historians tell us that the first Christian mass held by Magellan in the Philippines was in the *small island of Limasawa*, a distance away to the southeast from the southern end of Leyte. The Spanish chroniclers, particularly, Pigafetta, who was in the voyage with Magellan, indicated the location of Limasawa as directly facing the tip of Leyte. The underlined phrase (small island of Limasawa) bears two connotations: 1) a small island named Limasawa; and, 2) a small island belonging to, or under the rulership of, Limasawa. Magellan called the islet *Masawa* or *Masaba* erroneously, but, unmistakably referring to the name of the native chieftain of the islet called *Alimbusay Lima-asawa*. At this time, two rajas from Mindanao were, incidentally, at hand and they also had the chance of meeting Magellan. They were Raja Kolambu and Raja Siagu. This happened later in the day of March 31, 1521.

At present, if we look at the map of Leyte, we will see that there is no other islet close to the southern tip of Leyte save the islet of Panaon. On its shore directly facing the said tip, Magellan and his men landed. It is certain, that the chroniclers, or, Pigafetta himself, had meant the second connotation of the phrase, that is, *a small island belonging to, or under the rulership of Limasawa*, or Lima-asawa, according to the chroniclers. The location of the small island in question perfectly fits the account of Chronicler Pigafetta, that, *directly facing the southern end of the Island of Leyte, in a small island, the first mass in the Philippines was held by Magellan officiated by his Chaplain Fr. Valderrama in the presence of the natives headed by their Chieftain Alimbusay Limasawa, and presently witnessed by the two rajas who came*

from Mindanao. Magellan planted a wooden cross thereon. The Chieftain of Panaon was nicknamed "Lima-asawa" in the Hiligaynon dialect, for possessing five wives.



First Mass By Magellan

Magellan and his crew land at Sineloan (now Liloan) beach, Panaon island and hold the first Christian mass in the Philippines attended by the natives.

CHAPTER XVII

LIMA-ASAWA AND MAGELLAN⁴⁰

Magellan Talks to Lima-asawa

Ferdinand Magellan has a friendly meeting and talk with the native ruler Alimbusay Lima-asawa, later known as "Limasawa," who was assisted by a Chamorro, an able interpreter.

"It gives me a great pleasure to meet the people of this far country," Magellan, in a friendly gesture, said to Limasawa.

"May I also have the pleasure to know what motives and intentions brought you to our shores?" Limasawa courteously asked Magellan.

Then, with some pride, Magellan explained to the native chieftain:

"By order of the most powerful and invincible King of the Castilles and Emperor of the Indies whose empire almost covers the whole earth, we have come from a far-away place for the purpose of spreading Christianity and to Christianize the inhabitants of these lands, convincing them that the Christian religion is the greatest and the most perfect in the universe."

And, to this, Magellan quickly added:

"As a consequence, this voyage which has been very hard and long, has caused many of my officers and crews to become sick. Would you please, accommodate us on this shore where my men would rest?"

Limasawa, answered:

"You have come from there?" (Limasawa pointed to the heaven.)

The admiral objected:

No, 'but from a place far from here.'

Lima-asawa surmises:

Your king and great lord perhaps, lives in heaven?"

Retorted Magellan:

No he is a man just like ourselves, but he has a very great power and with countless subjects."

Limasawa, shaking his head in expression of doubt, sternly looked at Magellan and answered:

*"Our great Lord is that one (pointing to the sun above), the Creator of all the lives on this earth. Without Him, nothing can exist. To Him, all of us owe allegiance and obedience and we give to him our sufferings and reverence. He is the greatest of all in the firmament. Nobody can doubt His power, because He is greater than your king and your lord of the land from where you came. As to your request, I am offering to you all the shores of this island where your men can rest and recover from sea-sickness."*²

Limasawa's Hospitality

After the conversation, Limasawa ordered his men to climb the coconut trees and pull down the young fruits. The natives, with their bolos, opened the nuts and Limasawa offered them to Magellan and his crew. This was the natives' traditional pattern of hospitality to the foreign visitors. Hungry and thirsty as the beleaguered voyagers were, they hurriedly ate the flabby white meat and drunk the sweet refreshing water of the young nuts. Very much satisfied by this act, Magellan reciprocated Limasawa with gifts of textiles, buttons, small pieces of galvanized iron roofings and nails.



Magellan and Limasawa exchange gifts.

Limasawa Gives More Gifts

Limasawa ordered his men to carry with them all the things given by Magellan and bade him goodbye. In the afternoon of the following day, the native chieftain and his subjects returned, giving the Spanish visitors more gifts which they very eagerly received with boundless joy: cocks, hens, young coconuts, pumpkins, hogs, venison, and various kinds of native fruits.

Spanish Foods and Drinks

In the evening, Magellan invited Limasawa and his principal followers to his galleon, the *Trinidad*, where the former offered them a sumptuous Spanish dinner and European drinks. Exceedingly delighted, the Filipinos tasted, for the first time, the Spanish foods and wines which they enjoyed very much to their satisfaction. With frankness, they told the Spaniards that the Spanish wines were far superior to the native fermented drinks extracted from coconut trees and nipa palms.

Hidden Wolf Reveals Itself

Amidst feasts, intoxications and pleasantries, Magellan suddenly turned into a wolf by taking advantage of the occasion to express to him his real intentions. He told Limasawa that it was his desire to take his domain. The native chieftain, at first evaded to answer Magellan's intoxicated mutterings. In a diplomatic manner, he, however, told Magellan that regarding properties, he had no sole power and disposition, but he was under the authority of another ruler in a nearby island that his superior would have to be consulted first. This superior ruler, he said, was *Katuna*⁴¹. At the revelation of Magellan's mentality, Limasawa felt very much displeased, cautiously taking care of not showing his irked feelings outwardly. He changed his mind and considered Magellan not his friend.

After intoxications had given way to sobriety, Limasawa faced Magellan and told him bluntly, that he and his subjects would prefer to die to defend their ownership rights over their landholdings and properties.

Magellan Threatens with Guns

Jolted by Limasawa's irksome remarks, Magellan, as if joking, ordered a few of his artillery-men to load some of their cannons and fired them. Then, facing Limasawa and his men, Magellan said:

"With these arms and other weapons of war, we have come to conquer your lands and to subject your people to Christianity."

Limasawa Turns Inimical

Limasawa and his principal followers abruptly stood up and prepared to leave the galleon. Limasawa became more blunt and terse to Magellan saying that if that was his intention, he and his people were ready to die to keep their properties, and emphasized, that God was on their side.

Magellan Pacifies Limasawa

Anticipating the worse to follow, Magellan, quick to his wits, pacified Limasawa and his principal men. He insisted on them not to leave. He offered them more Spanish foods and wines which the natives had already liked so much. Complimenting these, Magellan explained that they had not come for war but for peace and good understanding. This calmed down Limasawa and his men. The natives passed the night on board the galleon peacefully.

Vital Informations Given

The following morning, Magellan learned from Limasawa that this country of Ylaya was composed of many islands with many inhabitants. That, in general, there were more than ten principal rulers. That each domain under the rule of each native chieftain was well provided with foods and that they also had various kinds of weapons brought in by the ships from other countries.

Maydia, Maydanaw and Maynilad

Answering Magellan's queries, Limasawa further informed him, that the whole Ylaya Archipelago, was under the control of the principal rulers whose seats of sovereignty were at their domains or islands. These domains were: 1. Maydia (then Madyaas, now Panay) in the central section; 2. Maydanaw (now Mindanao) in the south; and 3. Maynilad (now Luzon) in the north. Besides these three, there was another important island called Subu (now Cebu) which was the center of trade with the other countries of the world. Limasawa emphasized that this important island was governed by *Tanday Lupalupa*⁴² and other rulers. That Maydia, the central island was governed by *Datu Sumakwel*⁴³ while the biggest island in the north was governed by three principal rulers: *Kandole*, (now Lakandula), *Raja Sulayman* (now Rajah Soliman), and *Raja Matanda*. That the interior of this

island was divided into four sections headed by the principal rulers: *Gat Maitan, Gat Pandan* and *Gat Salian*.

Limasawa further informed Magellan that the distance between the big island in the north (Luzon) and his small island of Panaon was about two hundred leagues. Since Magellan did not show any interest in knowing about Maydanaw (Mindanao), Limasawa did not elucidate. All the three principal islands together with the small ones within their jurisdictions, grouped together into one archipelago, was called Ylaya (Philippines, today).

Limasawa Warns Magellan

Limasawa was hailed by the Spanish chroniclers for his diplomatic dealings with the Spaniards. He was also known for his bravery as a warrior and as an expert in the use of the native weapons. While trying to be good to the Spaniards, he warned Magellan and his Spanish soldiers that the native warriors were also brave and would be ready at anytime to defend to death their freedom and independence against foreign incursions, more especially if the strangers' intention was to grab their properties and domains by force or treachery. Limasawa added, that the natives could not be scared by the Spanish cannons, guns, and modern weapons.

CHAPTER XVIII

MAGELLAN-HUMABON ALLIANCE

“LUPALUPA”, the Real Name

In the previous chapter, we have explained that the real name of Lapulapu was *Tanday Lupalupa*.⁴⁴ The former name has become famous in history the world over. His fame stemmed from the fact that he was supposed to be “the first Filipino to have repulsed a foreign invasion in the Philip-



Tanday Lupalupa

pines.” In the previous chapters, we have already mentioned the names of native chieftains who had repeatedly repulsed foreign invasions or incursions into our country. So, in this regard, the fact stands that “Lapulapu” was not the first.

The name *Tanday Lupalupa*, is a Visayan-Hiligaynon phrase. Meaning, an overlapping piece of land. While “Lapulapu” is meaningless. It was presumed that the Spaniards coined the change to facilitate convenience of pronunciation, in the same manner that they had the propensity of changing other indigenous names and places in the Philippines.

Magellan Arrives at Cebu⁴⁵

On April 7, 1521, Ferdinand Magellan's naval fleet arrived at Subu, now Cebu. Upon landing, Magellan planted a wooden cross. Not long afterward, the Cebuans built a concrete octagonal chapel encircling the spot where the cross was planted. Cebu Chieftain Almontay Humabon whom his followers called their "king", welcomed Magellan and his officers in a friendly manner. Then, Magellan ordered the natives baptized led by their "king" and his wife into the Christian religion. Following the baptismal rites, Magellan presented an image of the Infant Jesus to Humabon's wife.



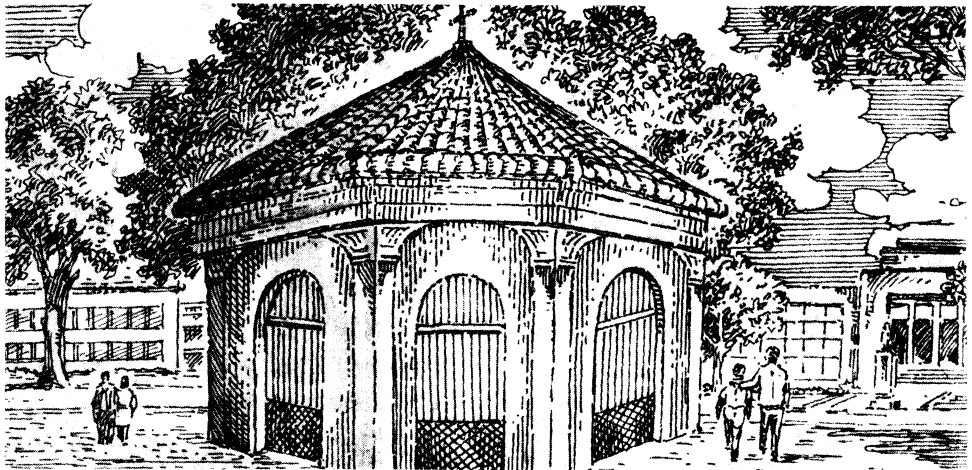
Magellan Landing At Cebu

On April 7, 1521, Ferdinand Magellan with his naval fleet arrived at Cebu. He was met by Almontay Humabon, chieftain of Cebu.

Lupalupa Suspects Bad Intentions

On the other hand, the chieftain of the Island of Maktan opposite the City of Cebu, observed with suspicion the arrival of the Spaniards. Learning about the unsympathetic attitude of the natives of Maktan and of their chief-

tain, Magellan and his principal men developed an inimical feeling against them. The small island of Maktan was variously called “Bantayan” or “Matan” which was later changed to Maktan by the Spaniards. Humabon and Tanday Lupalupa were not friendly to each other.



Magellan Plants a Cross

Upon landing at Cebu, Magellan planted a wooden cross near the waterfront. Not long after, the Cebuans built an octagonal chapel surrounding the spot where the cross stood. The City Hall of Cebu, at present, stands far left side.

Enmity Between Two Rulers

Rulers Humabon and Lupalupa, although both of them belonged to the same brown race, came from two different ethnological groups or ancestries. Humabon was of a Malaysian lineage, and Lupalupa was a progeny of a family of warriors from another geographical place, not specifically mentioned, who migrated to the Philippines before the coming of the Spaniards. To satisfy his grudge against the ruler of Maktan, Magellan took advantage of the existing indifference between Humabon and Lupalupa. Magellan realized the valuable help that Humabon could give him. He, then,



Santo Niño Church

During the Spanish regime, the Spanish religious missionaries in Cebu, built a concrete church, following the Spanish architectural pattern, which they named Iglesia de Santo Niño (Saño Niño Church).

enthusiastically offered a friendly alliance with the ruler of Cebu. The majority of the principal men under Humabon, however, showed reluctance to accept the offer. But knowing the superiority of the war-weapons of the Spaniards, Humabon and his group cast aside their reluctance and accepted the offer of alliance. Among the conditions that were agreed upon, was to

TANDAY LUPALUPA

The brave chieftain of the Island of Maktan who did not see eye to eye with Almontay Humabon of Cebu. He suspected the bad intentions of the Spaniards.



allow Magellan's soldiers to disembark and to put up a provisional fortification on the shoreline of Cebu. Then, Magellan and Humabon formed a committee of emissaries composed of five Spaniards headed by an officer, and Humabon, also, appointed five of his principal subjects whom they sent to Lupalupa to demand for his unconditional surrender.

Lupalupa Refuses to Surrender

Tanday Lupalupa received the Magellan-Humabon emissary with ill-will and disdain. Replying to the demand of surrender, the Maktan leader, said:

"I will prefer to be eaten by the crocodiles and let anything happen to my island and followers than to submit to the authority of the foreigners. So long as our arrows and lances are sharp-pointed and our kampilans keenly bladed, we shall defend to death what God had given us which we have inherited from our forefathers!"

They Prepare for Invasion

The report of the joint emissary angered Magellan and Humabon. They immediately prepared their men for the invasion of Maktan. Magellan's officers calculated that Ruler Lupalupa had about one thousand men and women living with him in the island. The aquatic terrain between Maktan and Cebu provided natural impediments that would make landing on the shore of Maktan very difficult for Magellan's fighting men. The water was shallow



ALMONTAY HUMABON

The chieftain or "king" of Cebu. He was friendly to the Spaniards and helped Magellan in the invasion of Maktan against Tanday Lupalupa.

and its ground floor was loamy and muddy extending to a wide area. The invaders' paddle-boats had to stop far from the shoreline, and it was necessary for the invaders to wade through the soft loam and waist-deep water to reach the shore where they could fight Lupalupa's warriors.

They Intend to Scare the Natives

The Spaniards made a gross mistake in their beliefs that with the thundering noises of their cannons they could frighten and scare away Lupalupa and his warriors. These people were already familiar with the Spanish weapons because most of them came from British India where such weapons were in common use. They also knew that the Spanish ships were made of wood and these were not invulnerable to their lances, pick-axes, bolos and arrows. The fighting strength of Lupalupa was more numerous to the Spanish officers' calculation for the native warriors outnumbered the invaders by the ratio of five to one.

Magellan is Forewarned

Magellan was forewarned by Humabon's men a few days before the invasion that Lupalupa had numerous followers and that they were seasoned and valiant fighters. But taking this with a shrug of his shoulders, Magellan, with the usual Castillian pride, told Humabon that his help with his men would not even be necessary because the Spaniards alone would be more than enough to deal Lupalupa and his warriors a fatal blow. Magellan was overly confident that he would defeat the native defenders. He wanted to show Humabon the legendary bravery of the Spaniards especially their dexterity in the use of their swords in the hand-to-hand combats.

CHAPTER XIX

THE BATTLE OF MAKTAN⁴⁵

Magellan Invades Maktan

It was about ten o'clock in the morning of the 27th of April, 1521, when the galleon *Trinidad*, under the command of Admiral Ferdinand Magellan, lifted anchor from Cebu, with a platoon of soldiers and officers, bound for Maktan. Nearly five hundred Cebuan warriors headed by Almontay Humabon riding in their own sailboats closely trailed the Spanish galleon. Sooner than expected, the *Trinidad* dropped anchor at about one



THE BEACH OF MAKTAN ISLAND

hundred full arms' length from the shoreline of Maktan. It could not move closer because the water was shallow. Magellan and his soldiers left their

ship and rode on their small boats which they paddled up to a few meters from the beach. The water was more shallow and the white soldiers jumped from their boats and waded through the deep soft mud.

Lupalupa's Three Formations

Lupalupa's warriors met the enemy in three formations who also waded through the mud and water. The first formation was composed of young men who shouted at the Spaniards making much noise. Flanking this on two sides, were matured men armed with kampilan, lances, and bows and arrows. Within a striking distance, Magellan ordered his soldiers to fire their arquebuses which caused the center line of young men to retreat. But they gathered back immediately and joined the two flanks on both sides which charged the invaders in full fury.

Magellan's Death Comes

A hand-to-hand fight ensued between the combatants. One of Lupalupa's warriors succeeded in inflicting a gushing wound on Magellan's right arm with his kampilan. And another warrior pierced Magellan's right leg with an arrow. Then the brave Admiral staggered backward. More men rushed on him and they removed the metal helmet from his head. Another kampilan, this time by Lupalupa, was whipped on his head, wounding it severely which bled profusely. Losing strength due to loss of blood, the Spanish indomitable hero dropped his sword slowly sinking to his legs. Lupalupa's men quickly held him in their arms not allowing him to fall into the water and the mud. It was impossible for his men to save him. Accompanied by Lupalupa, the native warriors carried Magellan's body to the shore. Perhaps, the greatest and the bravest navigator, not only of his time but of all time, and the forerunner in the introduction of the Spanish sovereignty in the Philippines, Magellan heroically breathed his last in the strong arms of the warriors of Tandang Lupalupa.



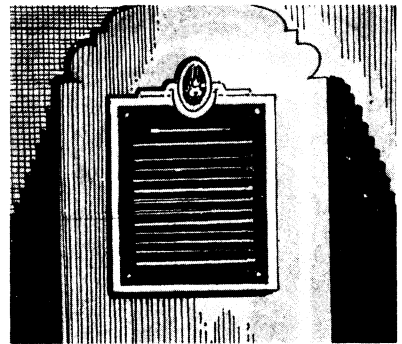
Magellan's Galleon and Humabon's Sailboats

Magellan's Head, a Trophy

Lupalupa's warriors cut off Magellan's head and carried it inland which they showed to their people as their "rich trophy". Magellan's soldiers retreated while shooting back to the islanders. When the reinforcement of the Spanish troops from the other galleons arrived, Lupalupa and his men had already returned to the mainland. Humabon and his warriors did not participate in the fight. They just stood by, following the wishes of Magellan, eagerly expecting to see the Spaniards' expertise and dexterity in the use of their swords in the hand-to-hand combat. How sorrowful and downhearted they were! The Spanish soldiers had lost their great admiral, leaving him behind without retrieving his headless body lying on the shore of Maktan! The honor and distinction, to be the first Filipino to have repulsed "an European aggression" would certainly go to Tanday Lupalupa, now widely known as "Lapulapu". But many, many years before him, there were already a number of Filipinos who had repulsed *foreign*, especially Asiatic, invasions, like King Mamagtal, Takmo Buaya, Datu Sumakwel, Tribal kings Marikudo and Balantad in Western Visayas; and Gat Pandan, Gat Salian, Gat Maitan, etc. in Luzon.

Lupalupa Returns Home

At old age, Tanday Lupalupa, returned to one of the Malaysian islands where he was born and nothing more was heard about him until his death. Chroniclers during his time stated that he had six children who, in their matured years, also became important personages in the other parts of the Ylaya Archipelago.



A Historical Marker

The Philippine Government placed this historical marker in Maktan, with inscription, thus: "LAPULAPU". Here, on April 27, 1521, Lapulapu and his men repulsed the Spanish invasion killing their leader, Ferdinand Magellan. Thus Lapulapu became the first Filipino to have repulsed European aggression.

CHAPTER XX

LEGAZPI AND THE BLOOD COMPACT⁴⁶

Katuna of Bohol

Another valiant Filipino warrior and ruler was Katuna, called by a few as “Katunay” but he was most popularly known as *Katuna* by his people during his time. His domain was in one of the islands of Ylaya which was later known as the Island of Bohol in the central section of the archipelago. Many foreign invaders came to his island, particularly, from the Asiatic mainland, to attack him and his warriors. But they ably repulsed the foreign incursionists.

News About “Big Birds”

It was bruited about, and the news was relayed to Katuna by his followers, that on the shores of the other islands the white men landed riding on “big birds”. That the white men wore uniforms of plates, eating white stones and spouting flames through their mouths. That the “big birds” they rode on carried objects which vomited fire and projectiles. Further, when a projectile hits a man, he would just drop dead, his body completely destroyed.

Katuna Unalarmed by Talks

Ruler Katuna, undaunted, simply ignored the big talks about the white men. He told his followers that they had nothing to fear, because they also had weapons with which to defend their rights to their properties which God had given them. That nobody had the right to dispossess them of their properties by force. They would resist the white men to the last man but if their coming was for a friendly purpose, then, in the same manner, they would find the natives friendly and even hospitable to them.

Fourth Expedition Arrives

When the fourth Spanish expedition arrived at Cebu on the 13th of February, 1565, under the command of Admiral and Captain General Miguel Lopez de Legazpi, this admiral sent his men to inform Katuna that he wanted to talk to him. The native ruler replied:

"I do not need anyone of them. If there is anything they want, they should know where to find me. I am not a subject of any of these invaders."

Katuna Meets Officials

A month later, Admiral Legazpi sent a commission composed of his ship captains and soldiers under the leadership of Captain Alonso Albuquerque to meet with Ruler Katuna. Katuna received the visiting Spaniards very coldly. The Spanish officials informed Katuna, through the latter's interpreter, that they came from a country far-away ordered by a very powerful king of the Castilles, and explaining further that it was their important purpose to give the natives a true religion which was of Christ. To this, Katuna replied with much pride, that they did not respect any religion except their own. They adored no other God except a very great Being whose abode was in the firmament. He owned all the things that exist on earth. The light of the Being

shone on all alike without exception.⁴⁷ Regarding the king and lord of the Castilles, Katuna did not believe that he was the greatest and the supreme being of all. He could not give the same light and life to all alike. To this, the Spaniards replied that their monarch was powerful in his own land. Well, Katuna said, he by himself, is also powerful in his own kingdom.

Legazpi Offers Friendship

After learning all about the attitude of Ruler Katuna, Admiral Legazpi, through his next commission, offered friendship and help to the natives against foreign invasion, Katuna gladly accepted the proposal, on condition, that the Spaniards must not make any attempt at acquiring their lands and properties. That their offer must have to be shown in actual deeds and not merely in words. Realities only could make the natives believe the Spaniards' sincerity.

Katuna Rejects Proposal

Captain Alonso Albuquerque, head of the Spanish commission, then proposed to Ruler Katuna that they would write down the pact of friendship and help offered. But this, again, Katuna rejected. He reasoned out that he did not know how to read nor write the Spanish language, and besides, pieces of paper would soon be torn or lost. In lieu thereof, Katuna proposed, that in most solemn matters of the same nature, if the good captain would agree, each protagonist must cut a small wound in his arm and therefrom extract each other's blood and mix it in the cup of a native wine for Captain Albuquerque and the cup of Spanish wine for Ruler Katuna to drink. With this procedure, they could solemnly seal their pact of friendship and help.



Blood Compact Katuna - Albuquerque

Native Chieftain Katuna mixes blood with Captain Alonzo Albuquerque in a blood compact.

Blood Compact Agreed

In compliance, Captain Albuquerque ordered his soldiers to give him a cup of Spanish wine and, Ruler Katuna in turn asked his subjects to give him a jug of fermented sap of a palm tree. Then, the captain and the native ruler, at the same time, wounded their respective arm. The Spaniard mixed his blood with his wine and the Filipino mixed his blood also with his fermented liquor. Then, they exchanged cups. Captain Albuquerque drank the Filipino's fermented liquor, and, Ruler Katuna, drank the Spanish wine. After this ceremony, the two protagonists embraced each other tightly, both exclaiming: "As long as the sun and the moon exist in the firmament, the Spaniards and the Filipinos shall never be divided nor shall they become enemies against each other!"

Circumstances Break Pledge

Thus, that most solemn pact of friendship and alliance was consummated and sealed with blood. Unfortunately, however, later developments in the relationship between the Spaniards and the Filipinos showed signs that the pact was only good as a gesture but not in meaning and substance. Both sides, compelled perhaps by unavoidable circumstances, that for practical purposes



Captain Alonzo Albuquerque marries Chieftain Katuna's daughter.

each of them had to adhere to, failed to comply with their blood-pledge. Katuna, notwithstanding, holding out with his astuteness and diplomacy, was credited for the fact that the Spaniards had respected for sometime the lives and properties of the people in his own territory.

Albuquerque Weds Katuna's Daughter

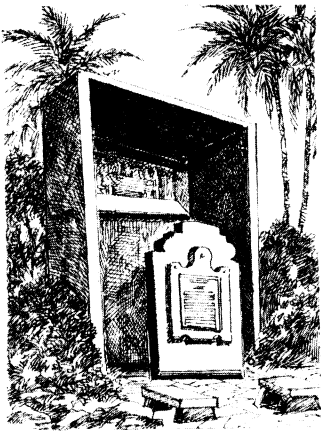
Katuna's beautiful daughter, later became the wife of Captain Alonso Albuquerque, the leader of the Legazpi commission and the protagonist in the blood compact with Ruler Katuna. Captain Albuquerque and his native wife had five children - three sons and two daughters - who, in the years that followed, made up a group of important families in the domain of Chieftain Katuna.

Katuna Repulses Invasions

Early chroniclers credited Katuna for having repulsed five successive invasions by the Chinese and the Mongolians. These events occurred before the coming of the Spanish conquistadors under Miguel Lopez de Legazpi. Most of the groups of these Chinese and Mongolians, however, were able to establish settlements and small kingdoms in the Central parts of Luzon after their attempts to gain footholds in some sections of the Visayan Islands from which they were driven away by the brave Visayan warriors.

Katuna and “Sikatuna”

Regarding the remaining years of the life of this great Filipino ruler and warrior, the chroniclers had noted nothing more of importance. Some of the old writings, especially the Spanish religious missionaries, spelled the name of Katuna with a prefix of an article “Si” thus making him known as “*Sikatuna*”, as we have explained earlier in this book. In the Visayan and Tagalog languages, in mentioning the name of a person, the article “Si” is placed before the name, as in *Si Pedro*, or *Si Juan*. *Si Katuna* was later joined as *Sikatuna*.



THE BLOOD COMPACT MARKER, TAGBILARAN, BOHOL

The painting above the government marker shows the “Legaspi-Sikatuna” blood compact, perhaps, by Filipino painter Juan Luna, in which Dr. Jose Rizal posed as “Sikatuna” and T. H. Pardo de Tavera posed as “Miguel Lopez de Legaspi”. The blood compact was done between Ruler Katuna and Captain Albuquerque (not “Sikatuna and Miguel Lopez de Legaspi”).

CHAPTER XXI

THE SPANISH OCCUPATION BEGINS⁴⁸



Admiral Miguel Lopez de Legazpi takes Cebu by assault.

Legazpi's First Settlement

In the meanwhile, putting aside his concern of the native chieftain of Bohol, Admiral Miguel Lopez de Legazpi concentrated his attention to the establishment of his first settlement in Cebu. It is important to mention that in his voyage arriving at Cebu on February 13, 1565, he was accompanied by Andres de Urdaneta, an able young soldier-priest who, with

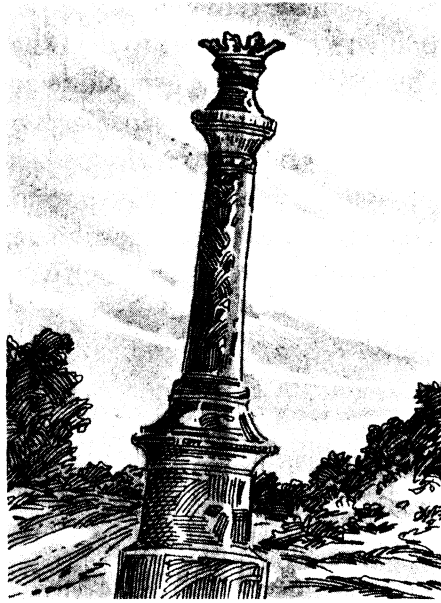
Sebastian Elcano, joined previously the expedition of Garcia Jofre de Loaisa on July 24, 1525. Legazpi's settlement in Cebu existed only for a short time due to various reasons. He found out that food from this place was not sufficiently obtainable. Besides, the Portuguese navigators frequented and attacked the settlement, and the natives themselves harassed the Spaniards in reprisal when Legazpi took the City of Cebu by assault. Legazpi then explored other places in the Visayas, particularly, Panay, Negros and Leyte. Reaching as far as the town of Cabalian, Leyte, Legazpi returned to Cebu on April 27, 1565 and decided to transfer to another place.

Legazpi Transfers to Panay⁴⁹

Miguel Lopez de Legazpi transferred to Panay to establish his second settlement therein. It was in the year 1569. He made this decision after his captains he ordered to explore other places reported to him that Panay had plenty of aquatic and agricultural food supply, especially, rice. Definitely, the transfer took place at Villa de Arevalo, now a district of the City of Iloilo, in the Island of Panay. Arevalo, 12 years later, became known to the world as Villa de Arevalo, after it was founded in 1581 by the Spanish Governor General of the Philippines, Ronquillo de Peñalosa, who named it *La Villa Rica de Arevalo* which was very fertile and the inhabitants were rich and friendly.

Legazpi, coming from Cebu, first entered Arevalo through the Batiano River on the southern side of the town which flows out to the Strait of Guimaras. On the northern side of Arevalo is the Iloilo River which winds its way into the interior towns of the Province of Iloilo. Legazpi thought that in case of any foreign attack, he could use this river as his venue for escape. He found the natives not only friendly to the Spaniards, but many of them were progressive farmers, fishermen, traders and some were engaged in the home industries.

The Batiano River, through which Legazpi entered Villa de Arevalo, was at that time deep and navigable. Foreign vessels anchored at its banks. The place became the center of trade between the Spaniards and the natives on one hand and the Chinese and other foreign merchants on the other.



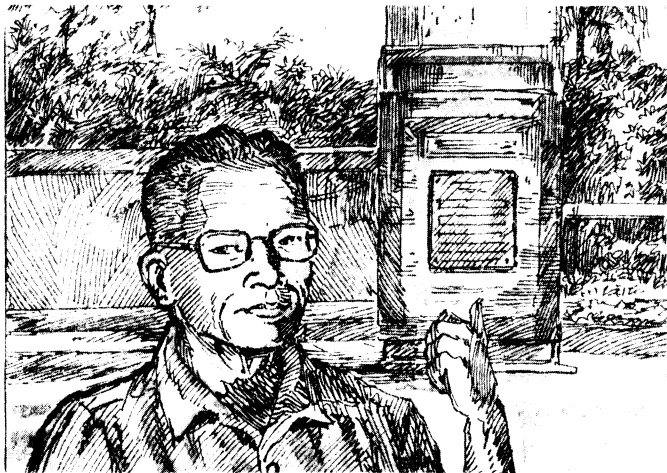
The Concrete Pillar

Atop this pillar is the bronze replica of the gold crown found at Barangay Sta. Cruz, Villa de Arevalo

Scepter and Crown

According to Fr. James Mansfield, parish priest of Villa de Arevalo, a gold crown and a scepter of precious metal were found near the Batiano River within a piece of land at Barangay Sta. Cruz, Arevalo, where also, a black wooden cross was unearthed. The piece of land is now a private property of Ramon A. Corteza and his wife, all native residents of Villa de Arevalo. The gold crown, according to the couple and the very old native residents Luciana D. Animas and octogenarian Pilar Caños, was sent by the Spanish authorities of Villa de Arevalo to the King of Spain, Charles V. A replica in bronze of the gold crown now caps a concrete pillar at the center of the public plaza of Villa de Arevalo. It has not yet been established as to how the gold crown got buried in Arevalo. Some people conjectured that the Dutch

religious missionaries brought the religious artifacts to Arevalo. If this is to be entertained as true, it was said that due to the frequent Moro raids from Mindanao, the Dutch buried the treasure to avoid seizure by the Muslims. It is illogical to believe, they alleged, that the Spaniards owned the gold crown. Why should the Spanish authorities of Arevalo send it to the king of Spain as a gift? Besides the religious artifacts, the native residents also found some Dutch coins. This can be regarded as true because historical records show that in the 16th century or, precisely, in 1614, ten Dutch warships entered Arevalo and attacked the Spanish settlement. The Spaniards with their forces fled to the interior towns of Iloilo. A Spanish reinforcement from Cebu came, but it was too late. Previous to this, in 1609, under Admiral Wittert and also, in 1616, under Admiral Spielbergen, and later in 1617, the Hollanders made their armed incursions. In their latest venture, however, they had to leave in haste when they suffered devastating losses from the Spanish forces with the help of the brave Ilongo warriors.



The Bronze Plaque

The author, in 1977, stands in front of the bronze plaque at the base of the concrete pillar at the center of the public plaza of Villa de Arevalo. The plaque states the circumstances how the gold crown was found.

Cross Has Miraculous Powers

The black wooden cross now stands inside a small chapel built at the initiative and expense of the residents of the place, now called Santa Cruz. Hundreds of years ever since, the cross has become the object of veneration by the people therein and from towns far and near. Thousands of religious devotees said that the cross possessed miraculous powers.



SANTA CRUZ CHAPEL

In a small chapel in Barangay Sta. Cruz (formerly, Corona, when the gold crown was found), the unearthed black wooden cross, 15 Ft. high, was placed. The cross bears alphabetical inscriptions, horizontally and vertically. Fr. Manuel Mondejar of Arevalo, deciphered the meaning of the alphabets, thus:

Vertical:

V -ade R -etro S -atanas - Go back Satan.

N -on S i-dis M -ihi V -ana - Do not urge me to do vain things.

I -pse V e-nenum B -ibas - You yourself the poison drink.

Horizontal:

C -ruz S -acra S -it M -ihi L -uk- O cross so sacred be my light.

N -on D -raco S -it M -ihi D -uk- Let not the dragon be my guide.

Legazpi Plans Colonization

At Villa de Arevalo, Miguel Lopez de Legazpi started his plans for the colonization of the Philippines. He sent out expeditions and religious missionaries to the interiors of Panay. In the interior and seacoast towns of Panay, churches, convents and cemeteries were built under the supervision of the Spanish government administrators and religious missionaries. In the town of Janiuay, Iloilo, a concrete cemetery which still stands today, is reputed to be the finest in the country. Also, a concrete church in the town of Miagao, Iloilo, and another one in Binondo, Manila, had regaled foreigners with the beauty of their 16th century architecture. The religious missionaries had also penetrated the towns in the Province of Antique, like Hamtik and Bugasong and had established therein imperishable landmarks of their power and influence.

Legazpi Builds More Galleons

In conjunction with his colonization plan, Legazpi hired Iloilo expert shipbuilders to construct galleons to augment his naval fleet for invasion purposes. He ordered the building of shipyards and slipways in Arevalo ⁵⁰ These



Legazpi orders construction of more galleons.

shipyards later built ocean-going vessels. Miguel de Loarca reported that when he came the frigate *Visaya* was being built in Arevalo. In 1588, the British privateer, Sir Thomas Cavendish, captured and sank the Spanish galleon *Sta. Ana* off southern California, crossed the Pacific Ocean, came to the Philippines and attacked the shipyard in Arevalo where the galleon *Santiago* was under construction. The importance of Arevalo as a shipbuilding center was already known to the British in the 16th century. That was their first intrusion in the Philippines.

Iloilo's Affluence Attracts Aliens⁵¹

After three years, from 1569 to 1572, the seat of governmental supervision in Panay was transferred by the Spaniards from Arevalo to the seacoast town of Ogtong (now Oton). The administrative set-up was called the "Alcaldia de Panay" with jurisdiction over Panay itself, Romblon, Tablas, Sibuyan and Western Negros. Later, the "Alcaldia" was changed to *Provincia de Oton* and in 1688 to *Provincia de Iloilo*. After the foundation of Arevalo as *La Villa Rica de Arevalo* in 1581, the Spanish government was moved from there to what is now Iloilo City proper. A substantial evidence of the progressive life of Iloilo came from Joaquin Martinez de Zuniega who wrote that the natives of Iloilo traded with aliens in wax, coconut oil, tar, cocoa, and woven cloth. The women were expert weavers producing fine fabric from abaca fibers, which the natives called *nipis*. From abaca fibers, Ilonga weavers also manufactured fine mosquito nets sold in Manila and in New Spain (Mexico). They also



MIGUEL LOPEZ DE LEGAZPI

An imposing monument to Miguel Lopez de Legazpi, colonizer of the Philippines (1565-1571) for Spain, and the first Spanish Captain and Governor General of the country, otherwise called the Adelantado, now stands on Bonifacio Drive, Metro Manila.

manufactured cotton fabrics called *lompotes* which were no less than the imported clothes in softness, finesse and durability. Miguel de Loarca substantiated this by saying that Iloilo was exceedingly fertile, producing plenty of rice, swine, fowls, wax and honey.

Legazpi's Expedition to Luzon

Under the commands of Marshall Martin de Goiti and Legazpi's grandson Juan de Salcedo, whom he designated with a rank of captain, Legazpi sent his first expedition to Luzon. It was composed of 110 Spanish soldiers and 600 Visayan volunteers from Panay. When the expedition reached Maynilad (now Manila), Goiti and Salcedo contacted the native rulers of the city. After a friendly understanding with Rulers Raha Matanda and Raha Kandole (now Lakandula), a blood compact was made between Goiti and the two rulers. This native ceremony was done at a place near Maynilad, against the will and vehement protests of the other Filipino rulers Raha Sulayman (now Rajah Soliman), and Maud Gat Sungay. There were conditions in the pact to which the latter rulers did not agree. Points of disagreement: (1) Filipinos had to submit to the imposition of vassalage; (2) Filipinos had to pay tributes to the conquistadors.

Raha Sulayman was the ruler of Maynilad while Maud Gat Sungay was the chieftain of a settlement near a place what is now called Fort Santiago.

Rulers Refuse Persuasion

Raha Kandole and Raha Matanda did their best to persuade Rulers Sulayman and Maud Gat Sungay to comply with the conditions of the pact. The former warned the latter that their vehement refusal would oblige Marshall de Goiti to use force to conquer Manila. That the Marshall had to obey the command of Admiral and Captain General Miguel Lopez de

Legazpi. Kandole and Matanda emphasized to the two recalcitrant rulers that with the coming of Legazpi to Manila, no more pact of alliance or friendship would be entertained by the Spaniards. But Sulayman and Gat Sungay flatly refused their persuasion.

Native Rulers Fight Goiti

Marshall Martin de Goiti set the deadline to Rulers Sulayman and Maud Gat Sungay to submit to the terms and conditions as prescribed in the pact. But the two brave Filipino rulers remained adamant and repulsive. Goiti, therefore, had no alternative but to comply with the order of his



SUBDUED RULERS FRIENDLY TO SPANIARDS.

Among the principal native rulers who were cowed down to submission were Rahas Matanda and Lakandula. They became Spanish collaborators considered as traitors to Filipino cause.

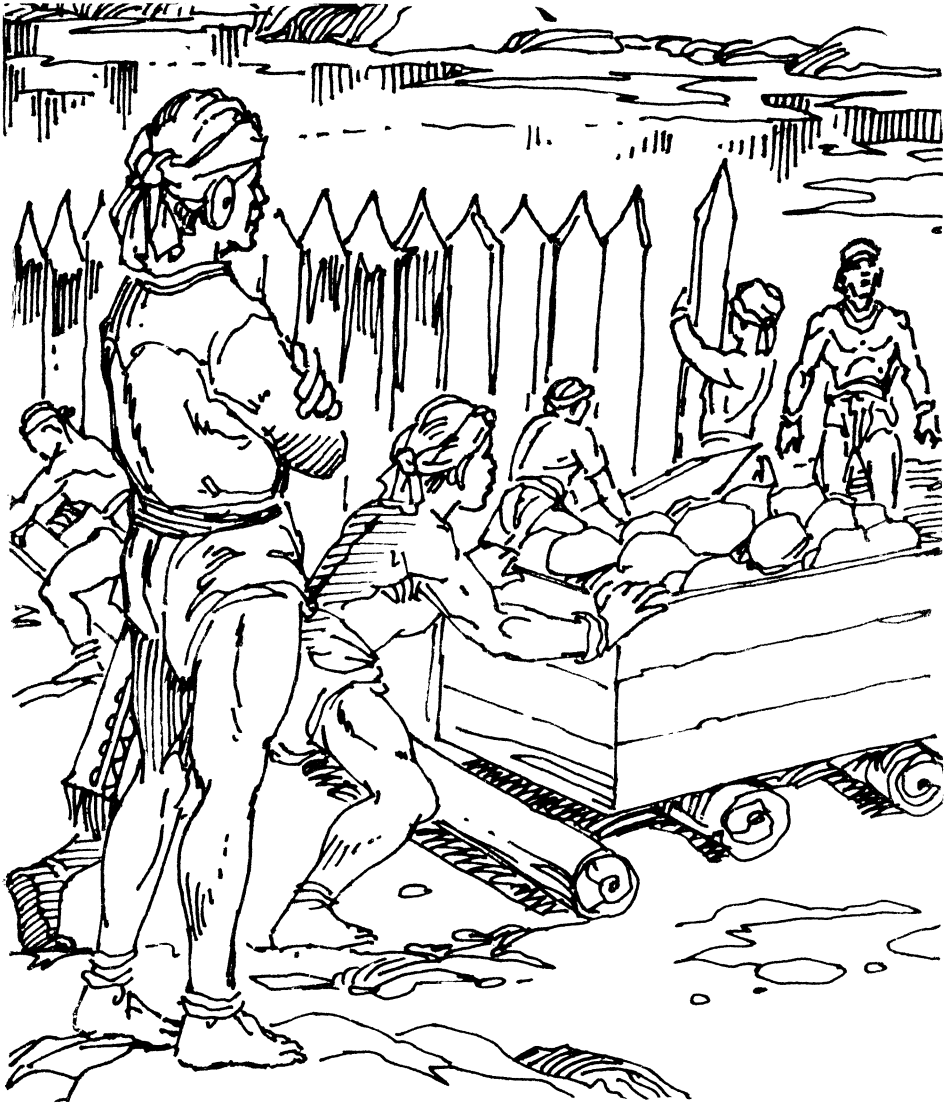
superior. He attacked Maynilad (now Manila), and reduced Sulayman's settlement to ashes. The Filipino rulers Sulayman and Gat Sungay, due to the inferiority of their arms against the Spaniards, were forced to retreat and abandon Maynilad. Convinced that he had subdued the natives from their settlements, Goiti left Maynilad with his ships and returned to Panay to report to Legazpi. He made Legazpi believe that Maynilad was now open to him for occupancy without any opposition from the recalcitrant rulers led by Rahas Sulayman and Maud Gat Sungay and other inimical rulers.

Filipino Collaborators

When Manila fell into the hands of the Spanish invaders aided by the Visayans from Panay under the command of Marshall Martin de Goiti and Captain Juan de Salcedo, grandson of Miguel Lopez de Legazpi, some Filipino rulers they had subdued eventually became their subjects and collaborated with them. Among the principal ones were: Raha Malong Matanda, whose settlement was on the other side of the Pasig River extending up to the boundary of a place called Tandang (now Tondo) and Raha Kandole (now Lakandula), ruler of Tondo.

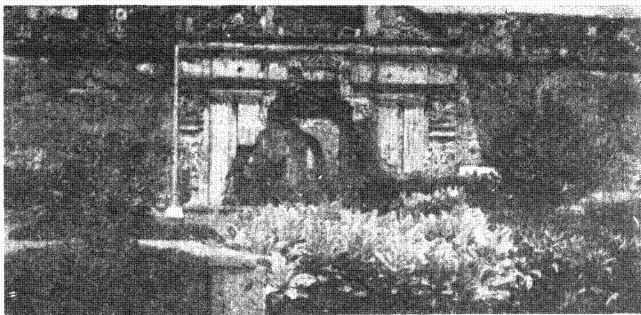
Sulayman Reconstructs Maynilad

In the meanwhile, during the absence of Goiti from Maynilad, Rahas Sulayman and Gat Sungay returned to their settlements and reconstructed them. They captured and imprisoned Rahas Kandole and Matanda for being traitors to the Filipino cause. The two brave Filipino rulers installed in their reconstructed fortifications locally manufactured cannons under the direction of the Portuguese residents of the city. They built trenches to defend their settlements from shelling and bombardment. Rulers Sulayman and Gat Sungay ordered their men to surround their forts with wooden and bamboo palisades and to cover the bases with earth and stones. Their warriors kept on manufacturing more bladed weapons. The two rulers asked for the help of Rulers Gat Pandan and Gat Maitan whose settlements were near the Province of Batangan (now Batangas) and Bulakan. They had their major reinforcements stationed at Hagonoy, Bulakan.



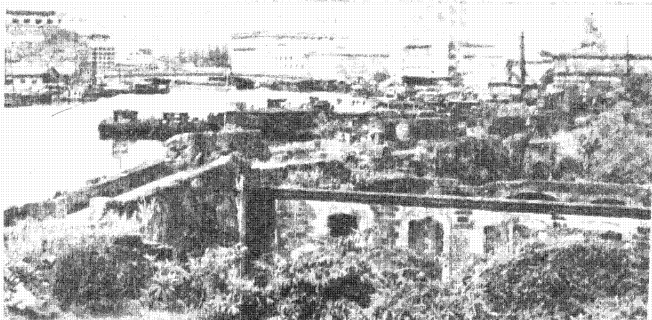
UNFRIENDLY RULERS RECONSTRUCT THEIR SETTLEMENT

Marshall Martin de Goiti and Captain Juan de Salcedo destroyed the Settlement of Rahas Sulayman and Maud Gat Sungay. But after the spaniards had left the native rulers reconstructed it with more improvements.



MAIN GATE OF FORT SANTIAGO

Originally this is the site of the old fort of Raha Sulayman and Maud Gatsungay. Fort Santiago is rebuilt in stone during the governorships of Santiago de Vera (1584-1590) and Gomez Perez Dasmariñas (1590-1593.) The fort is named after Governor Santiago de Vera



FORT BORDERS PASIG RIVER

Fort Santiago bordering the Pasig River as it appears today.

CHAPTER XXII

RULERS PREFER DEATH TO SUBMISSION⁵²

Legazpi Invades Maynilad

A year passed, precisely, that year was 1570, since Marshall Martin de Goiti left Maynilad (now Manila) to return to Panay. A fleet composed of 27 naval ships, most of which were built at Villa de Arevalo by the Ilongo boat-builders, with 280 Spanish soldiers and 200 Visayan volunteers under the command of Admiral and Captain General Miguel Lopez de Legazpi, dropped anchor in Manila Bay. It was June 2, 1571. Based on the report of Goiti, Legazpi believed that he could occupy Manila without any armed resistance from the native defenders. He further believed that the Manila rulers had transferred their settlements to other places far from the city.

Manila Battle Begins

Miguel Lopez de Legazpi ordered his soldiers to lower down the small boats from their galleons to row ashore the Visayan volunteers to be followed later by the Spanish soldiers. Noticing nothing, the small boats headed toward the shore on the north side of the Pasig River directly facing the settlements of Rahas Sulayman and Maud Gat Sungay.



**MIGUEL LOPEZ
DE LEGAZPI**

Coming from Villa de Arevalo, Iloilo, Panay, he invaded Maynilad (now Manila).

Natives Ready to Strike

Rulers Sulayman and Maud Gat Sungay closely watched their enemy movements inside their fortifications. Reaching the shore, the Visayan volunteers jumped out from the small boats. The two rulers ordered their artillerists to fire their cannons and at the same time sent out their hordes of warriors to meet the invaders. They rained arrows and lances against them, causing the Visayans to return to their boats and rowed back hurriedly to the galleons. It was impossible for them to stay on the shore. Due to inexperience, however, the native artillerists made only a negligible damage to the enemy.

Legazpi orders ships to close In

The fierce native resistance Legazpi saw, belied Goiti's report. He changed his strategy. He ordered his galleons to move closer to the shore. When the native settlements were already within a striking distance, the galleon gunners bombarded the settlements without let-up. The native defenders became helpless. Their forts and palisades were cracked down to pieces leaving them open for hundreds of harquebusiers and Visayan volunteers to rush into their settlements. Following the advices of Goiti and Salcedo, Legazpi ordered for the capture of Rahas Sulayman and Gat Sungay alive. The two rulers, however, seeing the futility of resistance, withdrew their combined forces from the fight and abandoned their settlements. The two were not captured. But before leaving, they hastily burned their settlements.

Invaders Rush Into Settlements

As they entered the abandoned settlements, the enemy soldiers extinguished the flames and cleared the places of debris. The Spaniards then put up their temporary tents. When Legazpi entered the settlement of Raha Sulayman, he found Rahas Lakandula and Matanda imprisoned in a pad-locked room. He released them. In the meanwhile, the retreating rulers and their fighters marched toward Tondo where they joined the other native rulers and their warriors.

Filipinos Unite to Retaliate

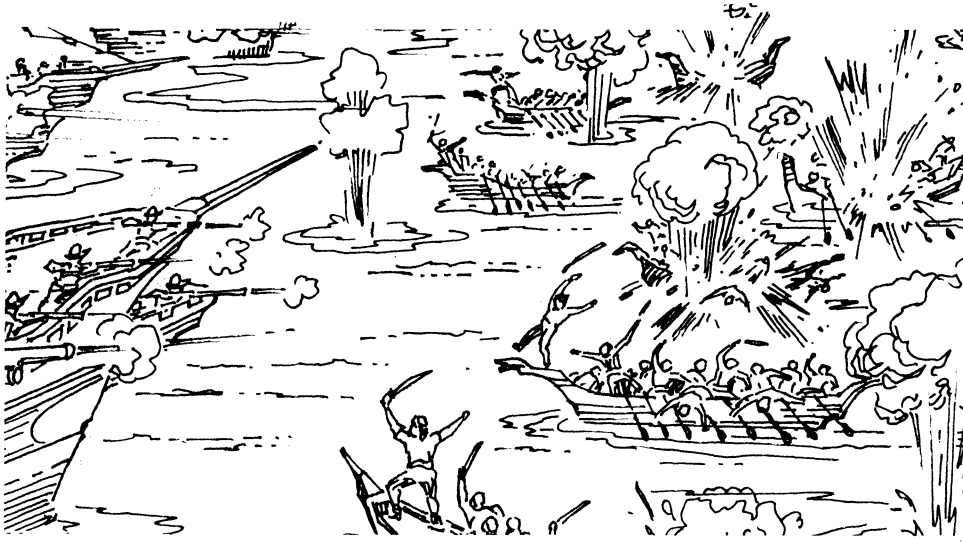
On June 3, 1571, the Filipino rulers united all their forces in Tondo. Subsequently, Sulayman, Malinog Gat Maitan, Toray Gat Pandan, Gat Salian and the other native chieftains gathered altogether eighty *barotos* (native canoes) manned by 300 warriors. They were armed with bows and arrows, lances, bolos and hatchets. Their intention was to attack the galleons, climb aboard and behead every enemy.

A Visayan Informs Legazpi

A Visayan by the name of Kalatagan got informations from the trusted men of Raha Lakandula and Matanda that the inimical native rulers were making battle preparations against the Spaniards. He immediately reported this to Legazpi. The latter reacted and ordered all his men not to leave their galleons but to keep themselves always on the alert for any eventuality.

300 Filipino Warriors at Sea

On that most fateful 3rd day of June, 1571, the weather was good and the houses and all objects along the coastline of the bay of Manila were clearly visible. Eighty *barotos* moved out to the bay in three compact formations with 300 warriors. The Filipinos shouted cursing the Spaniards at the same time brandishing in the air their native weapons in defiance. Raha Sulayman led the formations holding overhead his *talibong* (a special kind of bolo used for fighting), as he thundered his command to paddle the boats faster. Legazpi ordered his soldiers and artillerists to hit only the rowers of the boats. When the Filipino warriors were within a striking distance, the Spaniards fired their harquebuses followed by the thundering bursts of cannonades. Six native boats were hit and sank and 35 warriors of the first column were killed. Their blood colored the water surrounding them.



Natives die fighting Legaspi.

Native Chieftains and warriors fight Legaspi's naval fleet. Armed with bolos, lances and other native weapons, Filipinos fall almost to the last man against Spanish cannons and harquebuses.

Boats Keep on Advancing

Some wounded warriors not instantly killed fell into the water due to loss of blood. They submerged to the bottom of the sea, reddening its surface. Infuriated by the first loss, Sulayman shouted harder at the top of his voice ordering his warriors to keep on advancing and to paddle their boats much faster. The brave leader saw his chieftains fell one by one to the water under the rain of whizzing cannon balls and bullets from the enemy. Suddenly, a cannon ball hit Sulayman in the breast. He fell to the water and perished underneath. Not one of the remaining warriors could save him. All chieftains were wiped out, save a few remaining warriors. Legazpi was happy he had won the fight, but deep in his heart he greatly admired the courage and bravery of the Filipinos in a one-sided battle. He ordered to save the few warriors that were alive, nursing their wounds. One of them was Sulayman's brother and two were his nephews.

A Complete Victory for Legaspi

The valiant and dauntless Raha Sulayman knew no retreat. He understood it was a one-sided fight against the invaders. He and his men weathered an unsurmountable challenge. They decided to die for the sake of freedom. They were against foreign domination. They were against vassalage and feudalism. They did not want to pay tributes to the foreign incursionists. They willingly died for a just cause. Legazpi's possession of Manila and the surrounding areas of the southern Tagalog region, by right of conquest, was then unchallenged and unmolested. The heroic struggles of the Filipino rulers and their warriors had terminated.

Jubilations of Victory

Admiral and Captain General Miguel Lopez de Legazpi, Marshall Martin de Goiti, Captain Juan de Salcedo, Fr. Andres de Urdaneta, with the Spanish soldiers, in unison shouted at the top of their voices:

"VIVA ESPAÑA! VIVA ESPAÑA!"

They won the battle and Legazpi took possession of all the native settlements. Upon landing, Legazpi ordered Fr. Urdaneta to place a wooden cross in the ruined settlement of Raha Sulayman and to hold a thanksgiving mass. He started building the walled city of Manila, which is now called Intramuros.

CHAPTER XXIII

SPANISH POLICIES AFTER CONQUEST⁵³

The Brave Raha Sulayman

When one of the Spanish expeditions returned to Spain, on their way they were attacked by a big group of ships of unknown origin near the coast of Amboina, south of the Philippines. Some of the attacking ships were captured by the Spaniards. In one of the captured ships the Spaniards found the young son of the Emperor Luntay Sulayman and his wife Empress Ysmara, royal descendants of the former kingdom of Maynilad. That young man came out to be known later as Raha Sulayman who established his settlement in Maynilad.

Ruler Maud Gat Sungay

Maud Gat Sungay was 38 years old when he was killed in the battle of Manila against Legazpi's forces. Like Raha Sulayman and the other Filipino warriors, he was fearless and indomitable. He was the son of one of the brothers of Raha Lakandula, and a



RAHA SULAYMAN

Raha Sulayman (now Rajah Soliman) with Raha Maud Gat Sungay stubbornly refused to agree to Goiti's pact accepted by Rahas Matanda and Kandole (now Lakandula).

Malaysian by origin. His settlement which included the present Fort Santiago, extended from the other side of the Bay of Manila up to the confines of the place called Batanes (now Bataan). Gat Sungay was the type of a ruler who could not be swayed either by diplomacy or intimidation. He exemplified the general characteristics of the brave Filipino chieftains. The common expression among them was that they would prefer death rather than to submit to the power of any foreign invader.

Raha Matanda, Diplomatic

Early chroniclers noted that Raha Malong Matanda was the type of a ruler who had the habit of dealing with foreign peoples with diplomacy. He was not warlike. He sought the permanence of a peaceful life. His tenet which guided him was that a war with invaders was won not only by the use of arms but also by using peaceful means and ideas. To convince, he cited some examples:

- 1) By non-cooperation;
- 2) By not giving them provisions and food supplies; and,
- 3) By not providing them with any helper or laborer.

This method, which is peaceful, is in effect, radical. He assured the Filipino rulers like him, that the Spaniards or foreigners would be finally persuaded, at their own behest, to leave the country. At first, Raha Matanda's counsel appeared good and acceptable. But later, the rulers changed their minds. They decided that the use of arms to drive the incursionists away was the most practical and much easier than any other means.

King Sympathetic to Filipinos

The King of Spain, otherwise called the King of the Castilles and Emperor of the Indies, issued sets of policies and instructions to the Spanish conquistadors and the colonial administrators of the Philippines to be most humanitarian and sympathetic to the Filipinos. That, in any business transaction, in any official actuation, or, in any manner affecting the Filipinos, the Spaniards should always observe strict honesty and rectitude. That anything taken by the soldiers or officials from the natives should be paid and recompensated accordingly.

Compliance with King's Mandate

During the first five or six years of the Spanish administration in the Philippines, the local Spanish administrators followed and obeyed to the letter the policies and instructions of their king. The relationship between the Spaniards and the Filipinos was marked with cordiality and harmony. In exchange for the products and other things the Spaniards got from the Filipinos, the former gave them buttons, small mirrors, textiles, and many other items of value which were highly appreciated by the latter.

The Iberians Fool Filipinos

But in later years, the Spaniards from New Spain (New Mexico) and the Iberian Peninsula came. Their treatment of the Filipinos was diametrically opposite and contradictory to the policies ordered by the King of Spain. In the business transactions, the Spaniards from Mexico and the Peninsulars always fooled the Filipinos. Discords arose. Complaints aired by the natives were ignored by the Spanish authorities, more especially when the complaints were directed against the abusive *encomenderos*.⁵⁴ The Filipinos residing within their *encomiendas* were ordered to pay tributes to them. In most cases, these charges were so exorbitant. The poor natives who could not afford to pay, were forced to pay at the points of their bayonets.

Another Cause of Discord

Among the important causes of the natives' antagonism toward the Spaniards, was the vigorous campaign waged by the Spanish religious missionaries to shatter down the old religious beliefs of the Filipinos. The Filipinos inherited these religious beliefs from their ancestors many centuries ago. They believed in the *anitos* which were supposed to be the spirits of their dead kins or forebears. They also worshipped the sun and other heavenly bodies, the trees, caves and other places of Nature, even the birds, wild animals, crocodiles and fishes like sharks which they believed were sacred and representing the holy spirits.

But over and above these deities, the natives believed in the existence of one superior God whom they variously called their *Bathala, Panginoon, Maykapal, Diwa or Laon*. These beliefs became so deeprooted in their very existence that to dislodge the same would wipe out the existence itself. Thus, the good Monarch of Spain, did his best through his orders, instructions and decrees to understand and appease the natives in order to harmonize their relationship with the local Spanish authorities, especially, the *encomenderos*. But, unfortunately, the local Spanish officials remained deaf and disobedient to the good wishes of their King. The Spanish-Filipino relationship continued to worsen. The Spaniards in the country became virtual opportunists with no other purpose than to become rich overnight by exploiting the Filipinos.

These were the social conditions in the Philippines after the Spaniards had established their permanent occupation of Manila and of the other important places of the country in the year 1571 under the rule of Miguel Lopez de Legazpi.

CHAPTER XXIV

FILIPINOS RISE AGAINST TYRANNY⁵⁵

Vassalage and Tributes

Under the administration of Captain and Governor General Miguel Lopez de Legazpi, the Spaniards succeeded in placing under their power and control most of the populated centers of the Philippines. Consequently, they subjected the Filipinos to vassalage and collected excessive tributes. The Filipinos counteracted by working for the abolition of the same. They aired their grievances in the Spanish tribunals manifesting that these impositions were unbearable. Those who were ignored and failed to obtain justice were obliged to place the law in their own hands.

Lumandang Fights Authorities

A brave native named Agustin Lumandang, a Bornean who settled in Manila and was given a Christian baptism by a Spanish priest, took the cudgel for his countrymen against the injustices of the Spaniards. Under his leadership, he gathered hundreds of followers. In the suburb of Tondo, he launched a battlecry: "*Down with the conquistadors! May the Filipinos live!*" Then, he and his followers attacked the provisional chapel of Tondo. A priest missionary and some Spanish officials of the government were killed.

They Capture Lumandang and Followers

The Spanish troops arrived and the rebellion was immediately stopped. Agustin Lumandang and his principal followers were captured and con-

demned to death by hanging while the rest of Lumandang's men were committed to forced labor as oarsmen in the galleons.

Lumandang Refuses Last Sacraments

When Lumandang was about to be hanged, he was offered by a Spanish priest to take the last sacraments. He refused it, telling the priest that he would prefer to take it under another religion whose acts were kind and humanitarian. He condemned the Spanish religion which, he said, was cruel and ungodly. He further said, repeating what the old rulers used to say, that God alone was the owner of all the lands on earth. The Spanish conquistadors had no right to dispossess them of the same. Neither had they the right to impose vassalage,⁵⁶ and to collect tributes.⁵⁷ Then, at that moment, by himself, he placed the cord around his neck to show to the Spaniards that he preferred to die than to live as a subject of the godless tyrants.

Lenient Governors After Legazpi

After the death of Captain and Governor General Miguel Lopez de Legazpi on August 20, 1572, the captain and governor generals who followed introduced a lenient governmental policy by trying their best to harmonize the relationship between the Spaniards and the Filipinos. One of them was Captain and Governor General Ronquillo de Peñalosa who assumed office on June 1, 1580 replacing Governor and Captain General Francisco de Sande. Governor Peñalosa severely censured the hostile acts of the government officials and of the religious missionaries. According to him, no reforms could be achieved with acts of cruelty. Unfortunately, the orders he issued to stop the abuses, were ignored by the government officials under him and by the religious missionaries. The power and authority of the Church was over and above the Government. The ecclesiastical power and authority was at high command and supreme. Cruel punishments imposed by the Church were followed and obeyed. The Filipinos continued to suffer the penalties of death and forced labor for life.

CHAPTER XXV

SPANIARDS DISREGARD THEIR KING⁵⁸

Filipinos Lose Their Patience

The encomenderos continued to collect excessive tributes. The religious missionaries made intrusions into the secret family affairs of the Filipinos. Movements of the natives were strictly observed and restricted. Informations about the obtaining causes of unrest which resulted in the sporadic uprisings of the Filipinos against the Spanish government reached the King of Spain. The King immediately issued royal orders and decrees designed to curb and stop the abuses of the authorities of the Church and of the government in the Philippines. But these royal orders and decrees of the King of Spain were unheeded, disregarded and disobeyed. The hatred of the Filipinos against the Spanish authorities was reaching the saturation point. The Spaniards, mainly, the Church authorities, attributed back to the Filipinos the blame for ignorance and failure to understand what civilization was. It was futile for the Filipinos to complain.

Some Spaniards, Sympathetic

Although the actuations of the majority of the Spaniards were very highly undesirable to the Filipinos, there were a few of them who showed humanitarian sympathy. These few, among the officials of the Government and of the Church, did their utmost to comply with the royal decrees and orders of the King. The grateful Filipinos, in return, befriended with them. These benevolent Spaniards, however, were looked upon as traitors and enemies by the majority who corrupted and exploited the Filipinos. This majority, thru

manipulations and intrigues, succeeded in having the minority deported to places outside the Philippines. This made the Filipino leaders feel apprehensive and they took more vigor to professionalize their crusade for reforms. Frequent armed encounters occurred. Each crusader that fell was replaced by another.

The King Bans Cruelty and Death

The King of Spain issued royal orders to the Philippine Government and the Church Hierarchy banning the penalties of death and all forms of cruelty against the Filipinos. The King wanted to replace these penalties, in extreme cases, with life imprisonment. In this manner, the King said, the culprits could be given the chance to reform and to return to the fold of the law. But the local Spanish authorities, as usual, disobeyed these orders of the King. They reasoned out that the bad grasses must have to be uprooted.⁵⁹

CHAPTER XXVI

SPANIARDS KILL RULERS' PROGENIES⁶⁰

Governor, Weak Administrator

For six years, from 1584 to 1590, Dr. Santiago de Vera was the Captain and Governor General of the Philippines. It was said that he was a man of notable intellectual qualities and civic virtues, however, he lacked the strength of character to impose his will. He was a dismal failure to carry out his ideas and policies in his administration of the affairs of the government.

De Vera Forms a Committee

Upon assuming his office, Captain and Governor General De Vera created a committee under the direct charge of his office. This committee was composed of the principal officials of the different religious organizations. Its purpose was to find ways and means to suppress the rebellious activities of the various native groups who fought for reforms. The centers of the reformists' activities were in Luzon and in the Visayan region.

Reformists Kill Spaniards

The conquistadors who had now become encomenderos, committed various kinds of injustices. On top of this, were the abuses of the missionary priests in the towns. Hordes of discontented Filipinos led by reform crusaders made hideouts in the mountains. Every now and then, they would come out

of their lairs and killed the Spanish officials of the Government and also the missionary priests. With these activities the Spanish population of the country depleted. To curb the abuses of the encomenderos and of the religious missionaries, Governor De Vera issued orders to execute the royal mandates and decrees of the King of Spain to treat the Filipinos with leniency and to respect their human rights. But De Vera, like his predecessors, was disobeyed and unlistened to by his subordinates, more especially, by the ecclesiastical hierarchy.

Governor's Committee Takes Action

The committee, however, under the direct charge of the Governor, decided, with reluctance, to send out a troop of Spanish soldiers. De Vera's order was to penetrate the mountain lairs of the reform crusaders and to kill them without mercy, including their women and children. Against his will and his own order and against the wishes of the King, he had to accede to the cruel intentions of the officials of the troop he was sending out against the Filipino reformers.

Most of the leaders of the reform movement, were progenies or descendants of the old and former native rulers and warriors.

Spaniards Watch Old Rulers

Known old Filipino rulers and warriors were placed under strict surveillance by the Spanish authorities. On the other hand, the young descendants of these old rulers and warriors united together in order to acquire strength to meet the Spanish forces in armed encounters. Many of the young descendants died in the encounters defending their common cause.

A Christianized Muslim Leader

In 1588, among the rabid Filipino reformists was a Christianized Muslim named Agustin Legazpi. Under his leadership, he was able to gather a sizeable group of valuable men in Tondo. They attacked a small Spanish garrison of this place killing a missionary priest and some Spaniards. A group

of Spanish soldiers arrived on time killing some of the Filipinos and captured their leader Agustin Legazpi. The Spanish soldiers hanged him in a tree in Tondo.

Some Churchmen are Kind

Not all the members of the religious missionary were heartless and ungodly. There were a few of them of good souls and conscience. One of them was a high official of the ecclesiastical order who interceded on behalf of the protesting reformists, especially, the descendants of the old Filipino rulers and warriors. The intervention of this ecclesiastical dignitary succeeded in repealing the punitive policy of the Spanish government and of the Church hierarchy against the Filipino reformists. According to the high Church official, whose name was not mentioned, the policy of both the government and the church had the color of, and similarity to, what King Herod of ancient times did to the children of Israel or of the Holy Land.

CHAPTER XXVII

SULTAN ALI MUDDIN OF JOLO⁶¹



Sultan Ali Muddin

Governor General Offers Treaty

On January 18, 1737, Spanish Governor General Fernando Valdes Tamon, offered a treaty of peace, trade and mutual protection to Ali Muddin, sultan of Jolo, which the latter willingly accepted. Frequent and continuous harassments, pillage and piracy perpetrated by the Muslims against Christian Filipinos, had prompted Governor Valdes Tamon to offer the treaty as a move of diplomacy and a gesture of amity. But in spite of this mutual agreement, the recalcitrant followers of Ali Muddin continued their depredatory raids on the Christian population of the country, particularly, in the Visayas and Mindanao.



Gov. Gen. Fernando Valdez Tamon.

King Philip Approves Treaty

Sometime in 1744 Sultan Ali Muddin received Fr. Francisco Sazi, S. J. and Major Sergeant Tomas de Arrevillaga as religious missionaries from Gov. Gen. Gaspar de la Torre who replaced Gov. Valdes Tamon in July 1739. The emissaries presented a letter from King Philip V of Spain informing Sultan Ali Muddin that the Treaty entered into by the latter with Governor Valdes Tamon was ratified by the Royal Cedula dated June 9, 1742. In addition to the terms of the treaty, the King of Spain offered arm protection to the Sultan's territory in case of extraneous attack. Greatly elated, Sultan Ali Muddin sailed to Zamboanga Fort to which he fetched the Jesuit missionaries to preach Catholicism to his people. On September 21, 1745, Gov. Gen. Gaspar de la Torre died and Bishop Juan de Archederra of Nueva Segovia, replaced the deceased governor as Acting Governor General of the Philippines. The people of Jolo resented Ali Muddin's acceptance of the Christian religion and their hostilities forced the Spanish missionaries to return back to the Fort of Zamboanga. A few days later, Sultan Ali Muddin with his family had to flee also to Zamboanga following an unsuccessful attempt at his life. Sultan Ali Muddin, with 70 of his loyal followers left for Manila to seek Government help to restore him back to power.

Royal Welcome for the Sultan

A royal welcome for Sultan Ali Muddin was prepared by Acting Governor General Juan de Archederra. Upon entering Manila, the Sultan was accompanied by the Captain of the Guards, all houses were decorated, the streets were lined by 2,000 foot soldiers and patrolled by 800 cavalrymen. Big guns were fired in his honor. The whole city of Manila was in a festive mood and the populace stepped out from their homes to witness the grandiose arrival of the Sultan of Jolo. During his stay, banquets were tendered in his honor, he was personally visited and greeted by the religious and government officials and he returned their visits. The Spanish officialdom lavished him with gifts.

Ali Muddin Accepts Catholicism

On December 1, 1749, Sultan Ali Muddin willingly embraced the Catholic faith, after four months of orientation in the Christian religion. He gave up his concubines, shaved off his beard and recited the rosary every day. Then he wrote a letter to the Archbishop of Manila manifesting his desire to be baptized. A board of 15 prelates gave him a test which he successfully passed. He was baptized with a name of "Ferdinand" by Dominican Father Enrique Martin on April 25, 1750. Acting Governor General Archederra acted as his godfather. The baptism was followed by four days of feasting. On July 20, 1750, however, Acting Gov. Gen. Archederra turned over his office to Francisco Jose Obando when the latter was appointed new Governor General of the Philippines on November 12, 1750.

Gov. Obando Fulfills Treaty

To fulfill the terms of the Treaty between the Spanish Government and the Sultan of Jolo, Gov. Gen. Obando prepared a fleet to take Ali Muddin back to Jolo and to reinstate him to the sultanate throne which had been taken over by his brother, Prince Asim. On July 22, 1751, Ali Muddin arrived in Zamboanga, but earlier, on June 26, 1751, a Philippine-Spanish naval fleet arrived in Jolo demanding from Prince Asim that the sultanate throne be restored back to Ali. At the same time, the fleet commander, also demanded the release of the Christian captives. But when Asim and the fleet commander met at Zamboanga, not even one Christian captive was released. The truth of the matter surfaced out that Prince Asim and his brother Ali Muddin were actually not inimical to each other, but instead, they connived together purposely to deceive the Manila Government and the King of Spain. This fact came to the knowledge of the Spanish authorities and Ali Muddin was immediately arrested and imprisoned in Fort Santiago on June 15, 1752.

Governor Obando Retaliates

In October 1751, Governor General Obando, infuriated, issued an order to all Filipino citizens to wage war against the Moros, granting them the enjoyment of the spoils that they could obtain. However, as a move for appeasement, Ali Muddin offered his own daughter, Fatima, in exchange for the 50 Christian captives. With a pledge that within a year's time, the captives had to be released. Governor Obando accepted the offer. In the meantime, Ali Muddin was able to get permission from the Archbishop of Manila to marry his former concubine Rita Calderon. They were married on April 27, 1755. He also obtained the lifting of the ecclesiastical censure which allowed him to hear mass again. On his wedding day, Gov. General Obando ordered his release from prison provided him with a monthly pension to enable him to maintain a standard of life in keeping with his royal status.

CHAPTER XXVIII

SULTAN KUDARAT, A MINDANAO HERO

Nine Years After Legazpi

Nine years after the coming of the Spanish colonizer and Captain General Miguel Lopez de Legazpi to the Philippines, precisely, in the year 1580, Sultan Mohammad Dipatuan Kudarat was born. This great Muslim leader ruled over his Sultanate of Maguindanao (now Mindanao) in a span of 52 years (1619-1671). His career as a ruler was considered one of the most colorful in Philippine history. He was married to one of the daughters of Sultan Mawallil Wasit of the Sulu Archipelago, who ruled over his sultanate during the early part of the 17th century. Sultan Kudarat was the contemporary of



**SULTAN MOHAMMAD
DIPATUAN KUDARAT**

both Raha Bongsu and the latter's son Sultan Salah Ud-Din Bakhtiar. Sultan Kudarat died at the ripe age of 91 years.

Mindanao's Most Powerful Ruler

Sultan Kudarat's domain was situated in the mainland of Mindanao covering what are now known as the three Cotabato provinces, the provinces of Bukidnon and the two Lanaos. Sultan Kudarat had also some ties with the Sulu Sultanate, he being the son-in-law of Sultan Mawallil Wasit. His prestige and influence was not only confined within his own domain. He was also widely known and respected in the ancient Sulu Sultanate as far as Sabah. He was mainly influential in creating a pervading consciousness of the Islam religion among the Muslim inhabitants of the different sultanates reaching as far as the Moluccas. Sultan Kudarat was also titled *Nasir Uddin* and in the 1650's he was recognized as the most powerful Muslim ruler in the Philippines.

Kudarat Rules After Father's Death

When Sultan Kudarat's father, Sultan Buisan, died in 1602, he ascended to the power as Ruler of the Maguindanao Sultanate. During the reign of his father, Mindanao experienced the first attack of the Spaniards. Sultan Kudarat himself had armed encounters with the Spanish conquistadors who wanted to wrest from him the possession of his sultanate. He successfully repulsed them.

Kudarat's Bloodiest Battle

In the early part of the year 1637, Hurtado de Corcuera, Captain and Governor General of the Philippines, led personally the combined Spanish-Indio² forces and attacked the Muslim citadel at Lamitan near Lake Lanao. Sultan Kudarat with 2,000 native warriors met the enemy in what was considered as the bloodiest and one of the biggest battles of his career. The Muslim leader and his warriors including women and children, fought with

great vigor and bravery, many of them heroically dying in the struggle. Kudarat sustained a bullet wound in one arm, fought his way through the Spanish lines and escaped. His wife, clasping her baby at her breast, also ran through the Spanish lines, jumped over a cliff and eluded capture.

Kudarat Rallies Other Leaders

Sultan Kudarat rallied the other Muslim leaders to maintain their hold on the Islam Faith and to defend their respective enclaves⁶² from foreign incursions. When some of the Maranao chieftains⁵³ collaborated with the Spaniards in the construction of a walled fort in the midst of the Muslim settlements, he convened them at a place and lectured to them emphasizing that they should realize the serious consequences of their collaboration with the Spaniards.

Sultan Sways His Countrymen

Culled from the Jesuits' records, it was known that Sultan Kudarat, in his lectures to his countrymen, had the power to penetrate their innermost feelings. He said:

"What have you done? Do you realize what subjection would reduce you to? A toilsome slavery under the Spaniards! Turn your eyes to the subject nations and look at the misery to which such glorious nations had been reduced. Look at the Tagalogs and the Visayans! Do you think that the Spaniards would consider you of better stuff? Have you not seen how the Spaniards have trampled them under their feet? Do you not see how they are obliged to work at the oars and at the factories everyday with all their might and rigors? Can you tolerate anyone with a little Spanish blood to beat you up and grasp the fruits of your labor? Allow yourselves today and tomorrow you will be at the oars. I, at least, will be a pilot, the biggest favor they will allow in a ship. Do not let their sweet words deceive you. Their promises facilitate their deceits, which, little by little, will enable them to control everything. Reflect on how they dishonored even the minor promises they made to the heads of other nations until they had become masters of them all. See now what is being done to these heads and how they are being led by a rod!"

Collaborators Heed Sultan's Advice

Muslims who had been won before by the Spaniards who were already considered as their die-hard collaborators, heeded the admonitions of Sultan Kudarat. The Maranaos stopped and refused to continue helping the Spaniards in the construction of their fortifications. Later, they even took up arms, fought the Spaniards and burned their forts.

Kudarat Leads Sallies in Visayas

Sultan Kudarat did not only confine himself to the defense of his domain in Mindanao. He also led sallies against the Spaniards in their established positions in the Visayan Islands. Kudarat was not only a valiant warrior; he was also an astute diplomat. He entered into treaties with the Spaniards and the Dutch but later, the diplomatic agreements were broken. Sultan Kudarat always maintained and upheld his principle to keep the independence of the Muslim territories. He abhorred foreign molestation and incursion into the Muslim Faith.

Handsome Prize for Kudarat's Head

The Spaniards' offered a big prize for Sultan Kudarat's head. In order that they could succeed in their planned conquest of Mindanao, they had to eliminate the brave Sultan at any cost. Ultimately, the Spaniards, seeing the futility of their efforts in Mindanao, had to withdraw their forces from the southern region of the Philippines in order to reinforce their garrisons in Luzon which were threatened by the invasion of Kok Sin Ga, the Chinese conqueror of Formosa. This eventuality left Sultan Kudarat in peace and his rule was unmolested from the years 1665 to 1671 when death came to him.

Honors for Sultan Kudarat

It took about three hundred years to pass before due recognition and honors were given to this very great and most valiant Muslim leader - Sultan Mohammad Dipatuan Kudarat. To honor, glorify and remember him, President Ferdinand E. Marcos of the Republic of the Philippines, declared him a national hero to be enshrined in the Hall of Fame side by side with the other great national heroes of the Philippines for all generations to emulate. Commemorative stamps with the picture of Sultan Kudarat were ordered printed by President Marcos which were presented at a

Malacañang ceremony to the descendants of the national hero. The presentation coincided with the first day of the year 1395 of the Muslim calendar. Sixteen million pieces of the stamps in 15-centavo denominations were printed for issuance by the Bureau of Posts. Framed souvenir copies were presented to King Faisal of Saudi Arabia, Prime Minister Ali Bhutto of Pakistan, President Soeharto of Indonesia, President Anwar Sadat of Egypt, and Minister Tan Abdul Rasak of Malaysia. One of the oil tankers owned by the Philippine Government was named M/T SULTAN KUDARAT. These were not only the tokens of honor for Sultan Kudarat. One of the highest orders and decorations of the Republic of the Philippines was the creation of a new prov-



SULTAN KUDARAT COMMEMORATIVE STAMPS

President Ferdinand Marcos ordered the issuance of commemorative stamps by the Bureau of Posts to honor Sultan Kudarat. In this picture, the President looks over the framed samples of the stamps.

ince, one of the three provinces of the original Cotabato, and, a municipality named after him. In addition to these, a monument to the national hero now stands in the financial center of Makati, Metro Manila.

CHAPTER XXIX

MORE TYRANNIES, MORE REBELLIONS⁶⁴

Tobacco, Alcoholic Drinks

After the first century of the Spanish occupation of the Philippines, the Filipinos engaged in trade and commerce. The principal products they traded on were tobacco and alcoholic drinks. These two products were the main sources of their livelihood. The tobacco leaves they sold were properly cured or processed, and the alcoholic drinks were well fermented.

Introduction Definitely Unknown

Conjectures were made as to the date when tobacco and the fermented drinks were introduced into the Philippines, but there was no record available to definitely determine it. It was, however, known that when the Spanish conquistadors came, the natives were already using a certain kind of plant similar to tobacco. The people of the Visayan Islands called the plant *liponglipong*. The people, also, were already addicted to the use of the fermented drinks from the saps of the native palms such as coconut, nipa and buri. Some chroniclers stated that these vices were introduced into the country by immigrants from India and the Moluccas islands. Others said that the Chinese were the first to bring them to the Philippines several centuries before the advent of the Castilles.

Spaniards Collect Excessive Tributes

The Spaniards, engaged in the same abusive practices ever since, collected excessive tributes and taxes from tobacco and fermented drinks sold by Filipinos. As usual, frequent quarrels and bloody incidents between the Spanish collectors of tributes and taxes and the Filipino traders and merchants occurred.

Conquistadors Get More Lands

The Spanish conquistadors continued their campaign to acquire more lands from the Filipinos. They either subjugated them by force from their landholdings or subjected the landowners to vassalage and the excessive payment of tributes. By necessity, the Spaniards did this for their survival and to satisfy their ambition for the acquisition of wealth. On the other hand, the Filipinos had to learn the arts of warfare from their encounters with the conquistadors. In due time, by resorting to force, their only means to counteract the Spaniards, they succeeded in dealing their tormentors disastrous blows.

From Modification to Monopoly

Due to the frequent bloody encounters between the government collectors of tributes and taxes and the native traders, the government authorities modified their oppressive policies. But later, they even made it worse. They changed their policies from modification to a scheme of monopoly. The government monopolized the tobacco and liquor trades. This propelled the Filipinos to continue fighting with more vigor and vehemence against their tyrant oppressors.

Magat Salamat Leads a Society

In 1585, the Pampangos took up arms against the Spaniards for the abuses committed by them in their encomiendas. This uprising, however, was immediately suppressed by the Spanish military forces and their leaders were executed. Magat Salamat, son of Raha Lakandula, together with the other native rulers, also formed a secret society with the intention of regaining Lakandula's former kingdom and the freedom that the old man had lost. This society existed for more than a year without the knowledge of the Spanish authorities. After the society had gathered enough strength and was preparing to start an uprising, an Indio, a Filipino pro-Spanish collaborator, betrayed the society to the Spanish government resulting in the arrest and eventual execution of its leaders including Magat Salamat.

Uprisings in Cagayan Province

In the years 1589, 1596, 1601, 1622, 1625, 1628, and 1639, the province of Cagayan became the hotbed of uprisings of the Filipinos against the Spaniards. The main causes were the tyrannical practices of the Spanish collectors of the payments of tributes and taxes from the Filipinos. The uprisings were quelled after the Spanish military forces succeeded in putting to death some of their leaders.

In 1601, the Igorots rose in arms against the ecclesiastical authorities when they were forced to be subjected to the Christian religion and to forget their ancestral beliefs. The Igorots killed an Augustinian priest, a Spanish Captain by the name of Aranda, and several Filipino Indios who collaborated with the Spaniards. The Igorot uprising was suppressed due to inferiority of arms against their oppressors. Cruelties perpetrated by the Spaniards against the Gaddangs, caused the latter to take up arms against their cruel masters, in the year 1622. The Spanish military forces suppressed the uprising and through the mediation of the priests of the Order of St. Dominic.

Tamblot's Defiance in Bohol

Tamblot of Bohol, in 1622, vigorously worked for reforms. He assailed the excessive collection of tributes and the abuses of the Spanish priests. Tamblot, under his leadership, had gathered about 1,500 followers in the province. Definitely informed about this movement, the governor of the province of Cebu ordered Juan de Alcarazo, *alcalde mayor* of the City of Cebu to stop the defiant movement. Alcarazo assembled 50 Spaniards and 1,500 Filipino-Indios armed with Spanish weapons and attacked Tamblot and his followers. Spanish priest Murillo Velarde, in his account, stated that on New Year's day, 1622, Alcarazo and his soldiers marched to the mountains through rugged hills, deep ravines and marshes where the mud was knee-deep and at times reaching their waists for five consecutive days. On the fifth day, the Filipino-Indios killed one native warrior. When the Spaniards subjected the Tamblot warriors under a heavy musket barrage, the latter retreated to the bamboo thickets. A heavy rain fell. Thinking that due to the rain, the Spanish muskets became unusable, Tamblot and his men fought back the Spanish-Indio troops. But the latter rained bullets without let-up which caused the native warriors to retreat to the mountains. A few of them who were left behind surrendered to their enemy. Tamblot reassembled his men and entrenched themselves atop a rugged hill. They closed the pathway toward it with thorns and brambles and planted sharp stakes on it. They also placed many crossbows in the branches of the trees to kill enemies ascending the hill. At the top of this, they gathered big stones to hurl against them.

End of Tamblot's Resistance

After a lull of six months, Juan de Alcarazo, with 40 Spanish soldiers and many Indio collaborators, returned to Bohol to dislodge the Tamblot fighters from their hideout. The Spanish forces met hardships and difficulties ascending the rugged hill. They sacrificed the lives of the Indio collaborators whom Alcarazo sent ahead of the Spanish soldiers. Ultimately, however, with their superior firing power from behind, the Spaniards succeeded getting to the top of the hill where they shot and killed many native combatants including Tamblot. The rest of his followers fled, thus ending the Tamblot resistance.

The Leyte Uprising of 1622

Following the Tamblot uprising in Bohol, another uprising broke out in Leyte, under the leadership of Bancao, ruler of the Island of Limasawa. Bancao incited the natives of Carigara, Leyte, to take up arms against the Spanish tyrannies. This leader, during his younger days, was awarded a royal decree of gratitude by King Philip II of Spain for his hospitable services to Miguel Lopez de Legazpi and to the other Spaniards who came to the Philippines. But in later years, the Spaniards committed many abuses and he became bitterly inimical against them. Fr. Melchor de Vera, noticing the antagonistic movements of Bancao, reported him to the Spanish military authorities in Cebu. Captain Alcarazo was again ordered to handle the case. He prepared an armada of 40 vessels manned with Spanish soldiers and many Indio collaborators. At first, Alcarazo offered friendship and peace to Bancao, but the latter vehemently refused the offer. Then Alcarazo attacked Bancao and his warriors. They bravely retaliated causing loss of lives on the enemy, but due to superiority in arms and fighting men, the Spaniards overwhelmed Bancao thus ending his fight against Spanish abuses and tyrannies.

Caraga Chieftain Fights Back

In the year 1630, an unnamed native chieftain of Caraga, Mindanao, was manhandled by Spanish Captain Juan Bautista, commander of the Fort of Caraga. He was designated commander by Governor General Juan Niño de Tabora. To avenge the beating and degradation he received from the Spanish commander, the chieftain rallied his followers and killed Captain Bautista and 20 of his Spanish soldiers together with four Recollect missionaries. The Spaniards who showed cowardice against the Caraga fighters, emboldened the latter to fight the Spaniards with ferocity. Following Captain Bautista's debacle, a help was dispatched to Caraga from Cebu under Captain Chaves which was later reinforced with more soldiers under Martin Larrios.

The Caraga warriors fought furiously, but the superior forces of the Spaniards, ultimately, defeated them. Thus ending the insulted chieftain's rebellion.

A Woman, Apple of Discord

The oppressive policies of the Spaniards aggravated by acts of cruelty of Marcos Zapata, *alcalde mayor* of Cagayan, caused the natives of the place to take up arms joined in by the other Filipinos from several nearby villages. The apple of discord was one of the principal women of Cagayan who was maltreated by the *alcalde mayor* inflicting on her some physical injuries. At ten o'clock in the morning of March 6, 1639, a big horde of native warriors entered the sentry-post, killed the sentinel and all the other Spaniards who gave resistance. Thence, the native force went to the fort, broke down its gates and attacked the Spanish soldiers therein. Five soldiers who were unable to escape remained. They were burned inside when the fort was set on fire. The native fighters held the fort for sometime, but later, it was retaken upon the arrival of the Spanish reinforcements.

CHAPTER XXX

MORE SANGUINARY UPHEAVALS⁶⁵

Compulsory Labor in Cavite

Between the years 1649 and 1650 compulsory enlistment of laborers to work in the construction of ships at the Cavite shipyard caused the revolt of the Visayans against the Spaniards. The subversive movement started in the village of Palapag, Leyte which made Governor General Diego Fajardo of the Philippines apprehensive. He feared the movements might spread throughout the whole Visayan region up to Mindanao.

Cause of Subversive Movements

When the alcalde mayor of Palapag, Leyte, began gathering laborers to be sent to Cavite, the people of the villages immediately assembled at the house of Sumuroy. They organized themselves into three groups under the leadership of Juan Ponce, Pedro Coamug and Sumuroy. The leaders called upon the people of Catubig, Pambohon, Catarman and Homan to join. Soon after, the fever of defiance spread out to Sorsogon and the Camarines provinces and to the northern part of Mindanao. As a countermeasure, the alcalde mayor of Palapag, Leyte, gathered all the boats and men available. In the meanwhile, the natives entrenched themselves on an impregnable hill which they called "The table of Palapag". At this place, they built deep trenches and strong stockades, with many sharp stakes, noose-traps and suspended boulders to be hurled down upon their enemies.

Governor Calls a War Council

The seriousness of the situation forced Governor General Diego Fajardo to call a council of war and assigned Andres Lopez Asaldegui as commander of the expedition composed of the Spanish soldiers and the Indio troops from Manila and Pampanga on board the 13 oared vessels and two champans. The expedition was reinforced by four Caracoas loaded with Spaniards and 44 Lutaos under the leadership of Francisco Ugbo from Zamboanga. The overall commanders of the Zamboanga forces were Admiral Juan de Ullos and Captain Juan Muñoz. The force of Rojas was further strengthened by Captain Francisco Sandoval and his soldiers from Cebu and Juan Fernandez de Leon who brought more men from Sulu and Caraga and from other provinces. These forces were assembled in Catbalogan, Samar. Rojas divided them into three divisions. Two were under the commands of Sandoval and De Leon and the third was under him.

Sandoval to Reduce Palapag

Captain Gines de Rojas, expedition commander, ordered Capt. Francisco Sandoval to go to his *encomienda* at Catubig and from there, he had to proceed to Palapag and reduce the village. Captain De Leon was ordered to go with his force through Tubig, Sulat, Borongan, and other villages. But first he had to pass at Cuigan to get as many Indios as possible. Captain Gines de Rojas had chosen for himself the villages of Catarman and Babor which were the areas of his *encomienda*.

The Battle of Palapag

Fr. Diaz, a friar, narrated the battle between the Spanish forces and the native warriors, thus:

“Don Gines de Rojas entrusted to Captain Silvestre de Rodas the command of the Lutao soldiers with their commander Don Francisco Macambo. For himself, Don Gines, he took the battalion of soldiers which attacked in

front. The vanguard and rearguard were placed under the commands of Captains Sandoval and Juan Fernandez de Leon. Assault being planned in that manner, Don Gines engaged the native warriors to the sounds of the drums and trumpets. He and his soldiers climbed the Palapag Hill with great difficulty and danger. The native combatants would have been able to do great damage to our men by cutting the rattans with which they tied big stones to the trunks of the trees, had it not been for the Divine Providence that directed these missiles to places where they did no damage to our soldiers. Our men went up the hill with obstinacy and the natives went out to meet them with so great valor that it seemed rather a desperation on our part. The damage inflicted upon them by our harquebuses did not seem to cool them down for they tried to throw themselves with more fury on our spears and swords in their anxiety to die while at the same time killing others. The fight lasted for many hours. The natives who were already tired and wounded were being replaced with fresh ones. Don Gines, seeing that the fury of the native warriors was invincible, for they were fighting more like lions than men, retreated with his men who were so tired and many of them had been wounded. The natives also retired, satisfied at the resistance they had heroically shown."

Friar Continues His Narration

The friar, on the Spaniards' side, continued his narrative of the encounters:

"Very different was the success of the brave Silvestre de Rodas with his Lutaos soldiers under the charge of Don Francisco Ugbo and Don Francisco Macambo who, on July 2, 1650 made the assault at the most difficult point. They ordered their soldiers to climb the hill, one by one, without arms. Their effort was blocked by a very heavy rain which lasted during a great part of the night. But unminding the obstacle, Silvestre de Rodas and his men were able to penetrate the native encampment at the top of the hill taking the natives by surprise. Confused, a panic of terror caught them and unprepared to fight, they had to flee in haste and abandoned their hideout. Don Gines, on the other hand, ascended the Palapag Hill on the other side, and ordered his soldiers to burn the natives' quarters."

Thus ends the Spanish priest's narration. The Leyte-Samar Filipinos lost their fight against the tyrannical policies of the Spanish government in the Philippines.

Andres Malong of Pangasinan

Like the other Filipino fighters against the Spaniards to stop their abuses in the country, Andres Malong of Binalatongan, Pangasinan, rose to leadership. He led his people to fight the Spaniards. After gathering thousands of followers, Malong proclaimed himself "King" of Pangasinan and vested his principal leaders with official titles. He dispatched Pedro Gumapos, whom he designated as "Count", to the Ilocos and Cagayan regions with 3,000 Filipino warriors to dislodge the Spaniards from those places. To Pampanga, he sent other officials with 6,000 fighters. Some of his principal men were able to score successes in their campaigns. This inspired Malong to organize more forces. One was under the command of Jacinto Macasiag of Binalatongan with 4,000 followers. He was ordered by his "King" to proceed to Cagayan to induce the people there to join the fight against the Spaniards with all his forces out of Binalatongan, but a bad luck fell upon him. At that time, the Spanish Generals Ugalde and Esteybar had joined forces and attacked Binalatongan. Andres Malong called for succor from his men in Pampanga, but for unknown reasons, the latter did not come to save him from the precarious situation. Being helpless to face a much superior force, Malong ordered the burning of his entrenchment in Binalatongan, and later, he was captured by the Spaniards thru the treachery of his own men. This ended the "Malong Kingdom" in Pangasinan.

CHAPTER XXXI

ACTS OF FILIPINO NOBILITY⁶⁶

Filipinos Loyal to Spain

Within a span of 191 years, from the death of Miguel Lopez de Legazpi on August 20, 1572 to the signing of the Peace Treaty between Spain and Great Britain on February 10, 1763, the Spanish sovereignty over the Philippines had been subjected to armed disturbances by other foreign powers interested in the acquisition of the Philippines. The Filipinos, to show their sincere allegiance and loyalty to the Spanish Crown, willingly cooperated with the Spaniards, dying in the battlefields side by side with them to defend Spain's sovereignty and their native land from falling into other alien hands. In almost all armed encounters against the foreign enemy, the major portion of the Spanish forces were Filipinos and only in a minor ratio were the Spaniards. This shows the fact that the foreign enemy had to fight first the Filipinos before they could fight the Spaniards. Let us review some major incidents in our history in which the Filipinos had shown acts of nobility to the Crown of Spain.

Limahong Dreams of an Empire

Limahong, a Chinese pirate, dreamed of taking possession of the Philippines to make it his own empire. Outlawed by the



LIMAHONG

Emperor of China for his piratical activities, on November 29, 1574, he loaded 62 war vessels with 2,000 sailors, 2,000 soldiers, 1,500 women, and many artisans, and set sail to realize his invasion objective. Limahong first landed in the Province of Ilocos Sur to obtain provisions. He looted the people and set a village on fire. He left immediately southward before Captain Juan de Salcedo could come to fight him. In Manila, Limahong, through his lieutenant named Sioco, had an armed encounter with the Spanish-Filipino force under the command of Marshall Goiti who was killed in the fight. Captain Juan de Salcedo arrived on time with a big force of reinforcement, the majority of which were Filipinos. After several successive big battles, Limahong lost a big chunk of his men. He was forced to leave Manila and sailed back northward. He entered the Agno River in Pangasinan. Here, he established the capital of his kingdom. For several months, he stayed here in peace and undisturbed. But later, Captain Juan de Salcedo arrived and drove him off for good leaving behind many of his men who covered up his escape. To avoid capture and slaughter, these Sangleyes ran to the mountains. Years later, a new race developed in Pangasinan called Chinese-Igorotte mestizos.

Sangleys' Governor Revolts

The Governor of the Sangleys named Bautistillo led 10,000 Chinese against the Spanish Government. The Chinese killed several Spaniards and burned their houses outside the Walled City (now Intramuros). Don Luis de las Marinas led a small contingent of Spanish soldiers against the Sangleys killing many of them. But Don Luis was outnumbered and he had to ask for reinforcement. Gen. Juan de Arcega gave him the combined Spanish-Filipino force he needed. Bautistillo retreated leading the pursuers to a swamp. Bogged in the deep mud in the swamp, the Chinese turned back their attack on the Spanish-Filipino soldiers killing almost all of them save four who were able to escape. The Spanish Governor ordered a force of 400 Spanish, Filipino and Japanese soldiers to launch a counter-offensive against Bautistillo's horde. They killed more than 1,500 Sangleys and burned all their food stocks. The Chinese left San Francisco del Monte and marched toward the town of

Dilao and assembled in a chapel. While here, *Sargento Mayor* Gallinato with a force composed of 150 Spaniards and Filipinos and 500 Japanese fighters attacked the Chinese killing 500 of them in the chapel. The Chinese launched a counter-attack with 1,400 men, but 1,000 Filipinos from Pampanga came to fight them. More than 1,000 of the Chinese were killed. They set the Parian, a Chinese community inside the Walled City, on fire. Remnants of the Chinese marched toward San Pablo, Laguna, only to be overtaken by 1,000 Filipinos and 500 Spaniards under the command of Don Luis de Velasco. Almost all of the Sangleys were slaughtered. The survivors, about 500 of them, were ordered by the Spanish Governor to return to the Walled City. But still, many of them reassembled at San Pablo, Laguna. Captain De Velasco attacked them with a small Spanish force, but overpowered by the Chinese, De Velasco himself was killed in the fight. In retaliation, *Sargento Mayor* Ascoeta with 200 Filipinos from Pampanga, 220 Spaniards, 400 Japanese, 200 Muslims and 500 other men of mixed nationalities liquidated all the Chinese. In Batangas, 2,500 Chinese were killed by Ascoeta's forces, when they were about to leave the country by boats.

Filipinos Fight the Dutch

Spain and Holland fought for supremacy in the Far East during the 16th and 17th centuries. When Portugal acquired the Moluccas markets, Spain banned the Dutch traders from these markets, causing the latter to retaliate. The Dutch worked to cripple the galleon trade between the Philippines and Mexico. Naval battles between the Spaniards and the Dutch ensued in which the former mostly used in the fights Filipino seamen and warriors.

Eleven Dutch Naval Ships Came

In June 1647, eleven Dutch naval ships came under Admiral Martin Gertzen. They anchored off Mariveles. The following morning, they attacked the Port of Cavite. With many Filipino soldiers, the Spaniards fought

back the Dutch for eight hours. They crippled and did much damage to the Dutch naval vessels and killed many of their soldiers including Admiral Gertzen. The Dutch vessels sailed back to Mariveles and repaired their damages. On June 22, The Dutch fleet went to Abucay with 130 men and attacked the Spanish garrison with 150 Filipino soldiers and 5 Spaniards to defend it. The attackers were repulsed. Next, the Dutch attacked the town of Samal but were also repulsed by the Filipino defenders.

Alcalde Wants to Surrender

On the following day, the Dutch with 400 soldiers and two pieces of artilleries came back to attack Samal. Although they were not able to destroy the church, the alcalde mayor of the town, after consultation with the priests, wanted to surrender to the Dutch. The Filipino defenders refused and wanted to continue the fight. But in spite of the Filipinos' refusal, the alcalde raised the peace-flag. When the Dutchmen were about to enter the church, the Filipinos, 240 strong, fought them. Due to the inferiority in the number of fighting men and lack of arms, 200 Filipinos were killed and the rest were taken prisoners by the Dutch. When a smaller Dutch force came again to attack Samal the second time, the Filipino defenders under Alexo Aguas successfully drove away the Dutch. Four days later, 600 Filipinos under Gen. Juan de Chaves, attacked the Dutch with 250 soldiers. This contingent was trapped by the Filipinos while retreating back to their ships. A few escaped.

British Invasion of Manila

In 1762, England wanted to wrest the Philippines from Spain and for this purpose, the British government set out 13 war vessels under the command of Admiral Samuel Cornish and General William Draper. When Spanish Archbishop Antonio Rojo, who was then the acting captain and gov-

ernor general of the Philippines, learned about the intentions of the Englishmen, he called the council of war to a meeting. The Spaniards immediately prepared for the defense of Manila.

British Demands Surrender

In the evening of September 22, 1762, General Draper landed 5,000 soldiers at Malate. Admiral Cornish sent a note to Governor Rojo demanding the surrender of the Spaniards within 24 hours. Although Governor Rojo had already ordered all the Spanish-Filipino troops to return to Manila, these forces could not reach Manila on time to meet the British invasion. However, at his disposal, he sent out 800 armed Filipinos and 200 Spanish soldiers to meet the invaders. The Filipino de-



BRITISH INVASION

fenders fought the enemy until October 3, 1762, both sides suffering heavy losses. The Englishmen subjected to artillery bombardment the walls of Intramuros opening a big hole through it. About 400 British soldiers entered through the hole and massacred both Spaniards and Filipinos and raped the women inside the Walled City. Due to this development, since the Spanish-Filipino defenders could no longer hold their ground, the Spanish authorities decided to surrender. However, Simon de Anda refused to surrender. He escaped to Bacolor, Pampanga and proclaimed himself the new Governor

General. He was able to enlist the help of Bustos who had Filipino troops from Cagayan under his command. Although Bustos could not stop the British drive as the enemy kept on pursuing him, Anda with the help of Bustos placed the Provinces of Bulacan and Pampanga under his control. Ultimately, however, the British considered it futile to run after Bustos whom they could not capture. The British troops returned to Manila. In the meanwhile, news on armistice between Spain and Great Britain reached Manila on July 23, 1763. The British invasion forces, under superior orders, started to withdraw from the Philippines, thus ending their occupation of Manila.

CHAPTER XXXII

THE ODYSSEY OF DIEGO SILANG⁶⁷



DIEGO DE SILAN
(Now Known As **Diego Silang**)

A Leader's Rise to Prominence

In the year 1763, a revolutionary leader named Diego de Silan but later known as Diego Silang, rose to prominence. He was bitterly against the imposition of the burdensome tributes and many other oppressive policies of the Spaniards. Under his leadership, he was able to gather many followers, and, in successive encounters against the Spanish forces, he always emerged victorious. His advent came at the time when Spain was busily

engaged in a galleon trade with Acapulco, Mexico. The Spanish galleons had become victims of frequent piracies on the high seas by the Englishmen, resulting in the heavy loss of gold and merchandise to the Spanish traders. To recover these huge losses, the Filipinos were made to suffer by the Spanish government in the Philippines by imposing excessive tributes and taxes to them beyond their capacity to pay. Besides getting tenancy shares from the farmers' harvests, the Spaniards demanded that the Filipinos should give in addition to the payment of tributes and taxes, pigs, chickens and many other foodstuffs they needed. These were the main causes that made Diego Silang decide to take up arms against the Spaniards.

Diego Silang's Early Years

Diego Silang was born on December 10, 1730, in Pangasinan to Ilocano parents. When he was a boy, he served as a servant to a Spanish priest in Vigan, Ilocos Sur. When the priest sent him to Zambales on an errand, the boat he rode on was capsized by a strong typhoon and he was driven by the turbulent sea to the shore of Zambales. The aetas captured him and they made him their slave, for many years. A Spanish missionary found him who bought him from the aetas. He was brought to the town of Bolinao at the northernmost end of the Province of Pangasinan. There, he grew up to manhood.

Diego Meets Gabriela

Later, Diego was employed by the Spanish authorities as a messenger carrying messages between Vigan and Manila. Nicolas Cariño, uncle of Maria Josefa Gabriela, was actively engaged in the campaign against the tyrannical policies of the Spanish rulers. Cariño talked to the town people to unite and rise in revolt against the Spanish government. Cariño was arrested and imprisoned when his rebellious activities were brought to the attention of the Spanish authorities. Then Gabriela began inquiring how she could release

her uncle from jail. Someone told her about Diego de Silan. Being a mail carrier, he was known to be very close to the alcalde mayor of Vigan. Diego promised Gabriela that he would do his best, suggesting that with gold, perhaps they might be able to buy her uncle's freedom. Gabriela, being a rich woman, having inherited the wealth of her late husband by first marriage, gave Diego a bag of gold. The alcalde mayor of Vigan immediately ordered the release of Nicolas Cariño after receiving the bag of gold from Diego. After that, Diego became a frequent visitor of Gabriela. Together they were frequently seen around, Gabriela showing him the fishpond and the wide tracts of land she inherited from her late husband. They fell in love with each other and eventually they were married before the end of the year 1757. Nicolas Cariño found in Gabriela's second husband the type of a revolutionary leader he was dreaming of. The couple lived together for six years without begetting a child.

Diego's Leadership Begins

Diego de Silan thought of going to Manila after it was surrendered to the British in October 1762 by Archbishop Manuel Antonio Rojo who was then the acting captain and governor general of the Philippines. While on the way, he was accosted by the Spanish soldiers. They told him that they would return him to Vigan to report to the alcalde mayor. In Vigan, the alcalde informed Diego that his very close friend, Juan de la Cruz Palaris, had just occupied Binalatongan in Pangasinan after subduing the Spanish forces from there. Since Diego was the one responsible for that uprising, the alcalde put him in jail. Diego's arrest aroused the anger of his people. Under the leadership of Nicolas Cariño and his niece, Gabriela, their followers rescued Diego and made him their leader. Following his escape, his followers held the alcalde their captive. Diego, however, ordered for the release of the alcalde together with the other Spaniards and that, they should only be driven out of Vigan.

War Against the Spaniards

Feeling that the power was now in his hands, Diego established his revolutionary government. He harangued his followers that they would wage a war against the Spaniards inside and outside the whole Ilocano provinces. The alcalde mayor sought help from the bishop of Nueva Segovia. Since they could not get any help from Manila, the bishop sought the help of the Filipino-Indios.

Diego and Gabriela at War

The moves taken by the alcalde and the bishop came to the knowledge of Diego Silang. He saw that the advantage was on his side knowing that he could easily overwhelm the Filipino-Indios and capture all their arms to augment the stock of his weapons for bigger encounters. Diego and Gabriela led their followers to meet their enemy. Husband and wife emerged victorious, capturing all the firearms carried by the Filipino-Indios who were collaborators and loyal to the Spaniards. The couple returned triumphantly to Vigan.

Diego Silang Becomes Governor

Diego Silang became the governor and his wife became the first lady of the Province of Ilocos Sur. After their first armed debacle, the Spaniards used their force stationed at the garrison of Cabugao to fight Diego Silang. The valiant Filipino revolutionary leader with his forces again defeated the combined Spanish and Filipino-Indio fighters. And, one after another, Diego Silang, with many Spanish arms already in the hands of his men, captured many towns in the next province of Ilocos Norte, eventually placing under his control the major Ilocano provinces.

Silang's Fame as Warrior

Diego Silang's fame as a victorious warrior spread out far and wide until the English commanders in Manila heard much about him. General Draper of the British army proposed to Silang to offer substantial help in arms and munitions and even soldiers in his fight against the Spaniards. General Draper wanted to appoint him captain and governor general to fight the forces of Simon de Anda who succeeded Archbishop Rojo as captain and governor general of the Philippines. The message of General Draper to Diego Silang was handcarried by the English soldiers which in turn they entrusted to Pedro Becbec, a close confidant of Silang. On May 6, 1763, Diego Silang replied General Draper's message agreeing to his proposals. Diego ordered his confidant Pedro Becbec to handcarry his reply to General Draper in Manila.

Becbec Turns a Traitor

Pedro Becbec, instead of going to deliver Diego's message to General Draper, turned traitor to the new governor of Ilocos Sur. He went to the office of the Spaniards in Ilocos Norte, at a place which remained uncaptured by the revolutionary governor. Becbec revealed the secret agreements between Silang and the Englishmen. The Spanish command promised Pedro Becbec a handsome prize and they ordered their expert gunwielder by the name of Miguel Vicos to go with Becbec to Ilocos Sur with instruction to assassinate Diego Silang.

Death of Diego Silang

Pedro Becbec entered the office of Governor Diego Silang with the gunwielder behind him. Governor Silang was exceedingly happy upon seeing his close confidant Pedro Becbec, expecting that he would deliver the good news to him from General Draper. Pedro falsely told the governor that he had delivered his message and that General Draper was ready to comply

with the promises he made. In the meanwhile, Governor Silang stepped back to call his wife, Gabriela, feeling highly elated that she might be very happy also to hear the news from Pedro. At this instant, Pedro Becbec whispered to Miguel Vicos to do his job. The gunwielder stepped out from behind Becbec and shot the governor hitting him in the back of his head. Diego Silang dropped to the floor with plenty of blood gushing out of his head. Gabriela screamed crying at the same time embracing her husband for the last moment. Diego gasped his last breath whispering to his wife to continue the fight against the Spaniards. Diego Silang, whose real name was Diego de Silan, according to the Spanish historical record, died a hero and martyr to the cause of freedom in behalf of his country and people.



**MARIA JOSEFA
GABRIELA DE SILAN**

Gabriela Continues the Fight

Dubbed as the “Joan of Arc” of Ilocandia, Maria Josefa Gabriela Silang was one of the heroines of the Philippines who valiantly used the bladed weapon against the Spaniards. Gabriela was born on March 19, 1731, at Pidigan, Abra. She was adopted by Fr. Tomas Millan, a friar. In the convent, she was taught how to read and write and how to take care of the home. There, she grew up to womanhood and for her future stability, the friar arranged her marriage to a rich old man from Ilocos Sur. Gabriela was at the age of 20 years in 1751 when she married the old man. After a marriage life of

Dubbed the “Joan of Arc” of Ilocandia, she continued the fight against the Spaniards after the death of her husband, Diego Silang.

about three years, her old husband died, leaving her without a child. She, then, became an heir to a big real estate left behind by her late husband. She returned to the town of her birth, but in 1757, she went back to Vigan to live with her uncle, Nicolas Cariño, until she was married again to her second husband, Diego de Silan, now known as Diego Silang.

Gabriela Reassembles Their Forces

Maria Josefa Gabriela, with the help of her uncle, Nicolas Cariño, reassembled their forces. Due to the death of Diego Silang, their followers' morale had considerably weakened. But Gabriela, true to the wishes of her husband, rallied them back and restored their morale to continue the fight against the Spaniards. About two hundred of the remaining warriors followed Gabriela.

Spanish Sovereignty Restored

In the meanwhile, Manila was already abandoned by the Englishmen when the War in Europe ended. In June, 1763 Captain and Governor General Simon de Anda was restored to his power in Manila. The Spaniards in the provinces, also, had been restored to their former positions and organizations in the government.

Gabriela Stabs Becbec

At this time, the Spaniards in Vigan were jubilantly holding a parade in honor of Pedro Becbec hailed by them as the "hero" of Ilocos Sur for having been mainly instrumental in the death of Diego Silang. Without the Spaniards' knowledge, however, Gabriela, on horseback, entered the town and drove directly toward the carriage ridden by Pedro Becbec and the alcalde mayor, with the former standing and the latter seated therein. Gabriela

stabbed Becbec with a bolo her husband used in his fights against the Spaniards. Consternation and commotion of the Spaniards and the people ensued. Pedro Becbec, seriously wounded, died in the carriage, thus, Gabriela avenged the death of her husband from the treachery of his confidant. Then, Gabriela fled away from the town followed by her horse-riding followers.

Gabriela's Headquarters at Pidigan

At Pidigan, Gabriela's hometown in Abra, she and her followers established their headquarters and from there, they attacked the Spanish garrisons and their patrols. Pretty soon, Gabriela became the talk of the people everywhere and their faith in her leadership was again enlivened in the same degree that they had their firm faith in the leadership of her late husband, Diego Silang. On September 10, 1763, Gabriela, after knowing that a big force of Spanish soldiers and Filipino-Indios was being prepared against her under the command of Don Manuel de Arsa, instead of waiting for her enemy to attack first, she started the fight.

Gabriela's Disastrous Defeat

The Spanish forces were superior in arms and in men, and out of Gabriela's two hundred fighters, only 80 of them remained to continue the fight. Seeing their eventual defeat, Nicolas Cariño advised his niece to withdraw for fear of total annihilation. Gabriela, following the advice, withdraw her warriors from the fight. They fled away as fast as they could intending to return to Pidigan. But Don Manuel de Arsa did not give them the chance to escape. He quickly ordered his soldiers to follow and chase Gabriela and her fighters and to kill each and everyone of them until they were totally wiped out. The soldiers of Don Manuel de Arsa caught up with the remnants of Gabriela's force who were already exhausted and tired including

their woman-leader and her uncle. They lost their fighting stamina and they were surrounded. Gabriela, still riding on horseback, wanted to rush out through the Spanish line but the enemy soldiers shot down her horse. She fell off, but got up, regained her posture and fought using her husband's bolo. She hacked to death two Spaniards.

Spaniards Hang Them All

Gabriela, already so tired and exhausted, continued to fight to the last fiber of her strength. Ultimately, however, she was captured. They tied her hands behind her back and brought her immediately to Vigan together with her uncle and their surviving warriors. While they were on the way, the Spaniards hanged Nicolas Carino on a tree. And one by one, they also hanged Gabriela's remaining followers, witnessed by the townfolks on the way to instill fear in anyone who would dare rise in arms against the Spanish government. In Vigan, the gallant wife of Diego Silang was sentenced to die by hanging. The good and kindhearted friar, Fr. Tomas Millan, who adopted Maria Josefa Gabriela when she was a child, interceded for her freedom. But Father Millan's efforts yielded negative results. Her protegee had already sacrificed many human lives, and Gabriela had to pay the crime she had committed with her own life. Like her late husband, Maria Josefa Gabriela de Silang died a heroine and martyr to the sacred cause of her country and people.



M/T DIEGO SILANG

President Marcos inspects the M/T Diego Silang, the biggest crude oil vessel of the Philippine government, named in honor of the Ilocano hero and martyr.

Government Honors Diego Silang

The biggest flag-carrying vessel, the first crude oil tanker bought by the Philippine Government, was launched by President Ferdinand E. Marcos of the Republic of the Philippines. This oil tanker, an 89,717 - ton vessel, was named M/T Diego Silang by the President, at a simple ceremony in Limay, Bataan, site of the government's oil refinery, to honor and remember the memory and deeds of the great Ilocano hero and martyr, Diego Silang, whose real name was Diego de Silan. The ship 253 meters or one-fourth of a kilometer long, is four times the size of the American liner President Wilson. It is 15 storeys high from the top of the funnel to the bottom of the hull, and when fully loaded, it has a displacement of 15-1/2 meters. It has a speed of 16.2 knots per hour and its power plant can provide lighting for an ordinary city like Baguio. Manufactured in Keulong, Taipei, it has a crew of 12 officers and 35 men under Captain Orlando A. Alfabeto.

CHAPTER XXXIII

DISCOVERY OF PRIESTS' FOUL PRACTICES⁶⁸

“Hermano Pule” of Tayabas

A lay brother, Apolinario de la Cruz, popularly known as “Hermano Pule”, was employed as a helper in one of the Roman Catholic convents in Manila. He came from a humble family. During the years of his employment in the church, he learned the various secrets used by the priests to fool the church devotees of their money. He openly divulged these secrets announcing publicly the priests’ foul practices. De la Cruz did not want his countrymen to be fooled by the white men, particularly those who pretended to be the ministers of God on earth. Because of his denunciations, De la Cruz became the object of persecution by the Spanish religious and military authorities. He was forced to seek refuge in the mountains near the town of Apalit in the Province of Pampanga. The people who listened to him, became his followers and they hailed him as their champion and leader. He pursued his crusade with vehemence against the Spanish priests and religious missionaries and in due time, he was able to gather a sizable number of crusaders under his leadership. He aroused the antagonistic feelings of thousands of his countrymen against the false ministers of God. The Spanish military authorities felt very apprehensive of De la Cruz’s activities and they planned for his capture.

De la Cruz Eventually Falls

One day, De la Cruz and thousands of his followers held a meeting in a town. A group of Spanish soldiers guided by a few Filipino-Indios, upon being informed about the meeting, marched quickly into the town. De la Cruz

was forewarned by his faithful men about the coming of the Spanish contingent and this gave him time to prepare for the expected encounter. Upon arrival of the Spaniards, the fight ensued. Several Spanish soldiers were killed and the rest of them retreated hurriedly returning to their garrison. Then, with more men and more arms, the Spanish military prepared for another encounter. Their principal objective was to capture Apolinario de la Cruz alive. But this gallant Filipino leader was so elusive that he continued his work against the bad Spanish religious elements for many more years. But, eventually, De la Cruz fell into the hands of his pursuers. He was captured through the betrayal of his own family, who, became so weary and tired of his incessant crusades. The brave Filipino leader was made to undergo painful tortures before the Spaniards put him to death.

Another Historical Account

In the year 1840, Apolinario de la Cruz organized a brotherhood society, religious in character, of Filipinos with Saint Joseph as its patron saint. It was called the *Cofradia de San Jose* (Saint Joseph's Fraternity). It won many adherents not only in Tayabas (now Quezon province), but also in the provinces of Laguna and Batangas. Suspecting the fraternity with subversive intentions, the Spanish government prohibited it from holding meetings and arrested its leaders. The governor of Tayabas ordered De la Cruz to disband the society. De la Cruz refused. Then, the government troop led by the governor attacked De la Cruz and his followers. The government troop was defeated and repulsed. The governor himself was killed in the fight together with the annihilation of a chunk of his troop. Pretty soon, soldiers from Manila were sent to reinforce the provincial troop. The government forces encountered De la Cruz, the leader, who was captured and killed. Had it not been for the foul practices of the priests to fool the church adherents, De la Cruz could have been a law-abiding citizen. It was his ambition to become a monk, and to achieve it, he went to Manila to study theology in college. He was a native of the town of Lukban in the Province of Tayabas.

CHAPTER XXXIV

THE LONGEST FIGHT FOR REFORM⁶⁹

The Hero of Bohol

Recognized by the people of the Province of Bohol as their hero, Francisco Dagohoy earnestly worked for the reduction of taxes and the curtailment of the abusive practices of the Spanish government and the ecclesiastical authorities. In the year 1744, when a Jesuit curate refused holy burial to his dead brother, who in life, devoted his services to the Spanish church, he took it as a cause to start a revolution against the Spaniards which he had long desired.



**Bohol Independence
Proclaimed**

FRANCISCO DAGOHOY

Francisco Dagohoy, extremely fed up with the abuses and malpractices of the Spanish government and ecclesiastical missionaries gathered many followers from his province-mates in Bohol and started a revolutionary fight against the Spanish authorities. After scoring successive victories against the Spanish forces in many armed encounters, Dagohoy proclaimed

the independence of the Province of Bohol from the Spanish government. He established his own government under his administration. During Dagohoy's reign in Bohol, the Spaniards did their best to pacify him, either by force or diplomacy, but all their efforts failed.

At Long Last Dagohoy Falls

Ultimately, however, by continuous armed assaults, Francisco Dagohoy was captured by the Spanish forces and in their hands, he met his cruel death. But his principal leaders valiantly carried on the fight. Dagohoy's death did not cause them any demoralization but instead, they even became stronger and fought with more vehemence. Their determination was to avenge their leaders's death by forcing their enemy to pay a high price for it. In the year 1827, Governor General Mariano Ricafort sent to Bohol a government troop consisting of 1,100 men under the command of Jose Lazaro Cairo, *alcalde mayor* of Cebu. Cairo divided his troop into two divisions - one under him with headquarters at Batuanan and the other division under the leadership of Pedro Cabinlit, a Filipino-Indio, with headquarters at Agboran.

Bohol Warriors Refuse Surrender

To avoid the waste of lives, at first the Spanish forces offered the Dagohoy warriors a peaceful negotiation for surrender. But the stubborn Boholanos refused to negotiate peacefully. The Spaniards then launched an attack. They subjected the Bohol defenders to heavy artillery bombardments at their positions at Agboran, Catagdaan, Bongbong, Canangay, Camoro and Ganvan. Stubborn defenders were forced to abandon their entrenched positions, one after the other, but at the same time, striking back the hardest they could at their chasing foes. At this time, the Dagohoy fighters engaged the Spaniards in a guerilla fashion of warfare. They raided the Spanish garrisons and made ambushes against their patrols. In April, 1828, Ricafort relieved Cairo of the command and sent Captain Manuel Sanz to take his place with orders to continue the campaign against the Dagohoy warriors. Cairo

returned to Cebu. The Boholanos made their last stand at Boasa, where the Spaniards pounded hard on them with their artilleries. In two attempts made by the Spaniards to dislodge the native fighters, the former failed. They were repulsed. Later, they returned and continued the heavy bombardment. Remnants of Dagohoy's revolutionary force, losing strength and resistance, finally surrendered. This was the end of the Dagohoy independent government in Bohol and of his resistance lasting for 85 years, the longest in Philippine history.

CHAPTER XXXV

A PRECURSOR OF FILIPINO INTELLECTUALS⁷⁰

The Most Talented Before Rizal

A very talented Filipino who, by some aspects was no less in intellectual brilliance than Dr. Jose Rizal, was Fr. Jose Apolonio Burgos y Garcia. When the title of “Doctor of Canon Law” was conferred on him, Father Ceferino Garcia, a professor of the University of Santo Tomas, said of him:

“Perhaps, it would take hundreds of years before the Philippines could produce another son of the same intellectual qualities as the one upon whom we confer with honors the title of ‘Doctor of Canon Law’.”

In the presence of Archbishop Gregorio Martinez of Manila and some government dignitaries, the new Captain and Governor General Carlos de la Torre y Nancerrada (1869-1871), said :

“I have the high honor to meet the great Filipino, Dr. Burgos, perhaps, the greatest of his race.”



Fr. JOSE APOLONIO BURGOS Y GARCIA (1837-1872)

The governor greeted Father Burgos upon his arrival in Manila to assume his position as the highest Spanish official of the Philippines, tightly clasping Fr. Burgos' hand.

Birth of Jose Burgos Jr.

On 9 February 1837, Jose Burgos Jr. was born to Jose Burgos Sr. and Florencia Garcia. He was baptized with a complete name of Jose Apolonio Burgos y Garcia. His father was a Spaniard who served with a rank of lieutenant in the Spanish militia. His mother, Doña Florencia, was a popular Ilocano beauty of Vigan, Ilocos Sur. She was a refined educated woman. The boy Jose learned the Spanish alphabet on the lap of his mother. He absorbed with great ease all that her mother could teach him. This exceptional aptitude surprised his parents. They decided that their son should pursue the career of law, expecting that someday he would become a brilliant lawyer.

Still a Child, Father Dies

Unexpectedly, however, while Jose was still a small child, his father died. His mother was left alone to take care of him. But this handicap did not cause much hindrance, because Doña Florencia, a resourceful woman, had managed to overcome the family difficulties. Jose was able to finish his primary education in his home province. His mother sent him later to Manila to continue his studies and to take up law as his life career.

Priesthood Instead of Law

When Jose was already in Manila, he changed his mind. By serious self-deliberations, he was led to decide that he could be of better service to his countrymen if he had to take up theology instead of law. By becoming a priest, he could serve both his people and God. So, he firmed up his mind to choose church ministry as a life career.

Student Jose is Unexcelled

Don Antonio Aille, a lieutenant in the artillery of the Spanish army, who was Jose's uncle, took care of his college education. Being the son of a Spaniard, he was admitted free of charge in the famous college of San Juan de Letran. He took up Latin, Philosophy, Theology, Rhetoric, the Art of Eulogy and Defense under Fr. Mariano Garcia. His instructor was a notable Dominican educator. Father Garcia discovered in his pupil the intellectual qualities of a genius. Jose was made director in academic studies and also in physical education. He possessed three brilliant aptitudes: mastery of Spanish language, speaking eloquence, and an ardent eagerness to learn. He was imbued with an innate feeling and sentiment of nationalism. On occasions when his Spanish college-mates insulted the Filipino students, he readily stood to the defense of the latter.

Jose's Academic Excellence

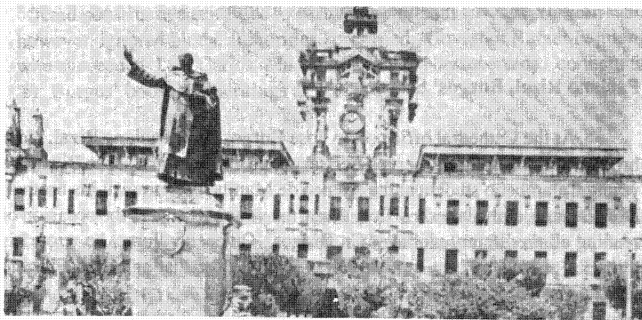
After he finished his college studies, Jose Burgos Jr. enrolled at the Dominican Pontifical University of Santo Tomas. This was a recognized educational institution in the Philippines for the refinement of education. Being the oldest university of the Philippines, it was established on April 28, 1611, 90 years after the second coming of Ferdinand Magellan to the Philippines. It had become the cradle of learning of many Filipino intellectuals and martyrs. Here, Jose Burgos obtained the culminating accomplishments of his academic studies. The university archives showed Jose's academic degrees with honors exceptionally high, to wit:

1. Bachelor of Philosophy, with highest ratings,
11 Feb. 1855;
2. Bachelor of Theology, with honors, 21 January 1859;
3. Licentiate in Philosophy, with highest ratings, 27 Feb.
1860;

4. Licentiate in Theology, with honors, 21 Feb. 1862;
5. Licentiate in Canon Law, with honors, 27 Oct. 1868;
6. Doctor of Canon Law, Excellent, 16 April 1871.

Disappointment to Jose's Mother

When Doña Florencia learned about Jose Burgos' excellent academic achievements, exceedingly happy was she. She shed tears of joy. She believed all along that her dream and also of her late husband about their son had at long last been realized. But how disappointed was she when in Manila, Jose told her that he had embraced priesthood as his life career.



THE PRESENT UNIVERSITY OF SANTO TOMAS

This is the oldest university in the Philippines, established on April 28, 1611.

Jose appeased his mother's sorrow by convincing her that as a minister of God, he could be of better service to his people. There was an urgent cause to fight for, he said. If necessary, he could even sacrifice his life for it. Doña Florencia had to give way to the advent of realities. She and her relatives prayed to God that her son be given the best of luck, health and capabilities to perform his religious duties.

High Positions for a Filipino

Jose Burgos' exceptional talents had nullified the downgrading attributes of an "Indio" as he was usually called, being a Filipino, by his Spanish college-mates and by Spaniards outside of school. He was appointed to high positions in the Catholic church and in the university. He was given professorial jobs and designated a master of ceremonies of the university. He ably demonstrated that his intellectual abilities and proficiency were superior to his Spanish peers. On 17 December 1864, he was ordained a full-fledged minister and he started his dedication to the clergy. In addition to the positions given to him, he was also appointed examiner of curates and confessors, magistrate and chief of the Cathedral and fiscal of the ecclesiastical court. He gained the distinction of being the only Filipino to have occupied these highly honored positions during his lifetime.

Paciano Rizal, Burgos' Secretary

At the Cathedral office of Fr. Jose Burgos, Don Paciano Rizal, elder brother of Dr. Jose Rizal, served Fr. Burgos as his secretary. Jose Rizal, the young Calambeño student at the Ateneo de Manila, used to visit his brother, Don Paciano, at the latter's office. Here, the young Rizal had the occasion of reading all the literary works of Fr. Burgos. On each volume, he wrote his remarks, signed by him, praising the works of the distinguished Filipino priest.

Two Great Sons of Destiny

Perhaps, designed by Fate and Destiny, two great sons of the Philippines had to offer their talents and lives on the Altar of Freedom in behalf of their people and country. Fr. Jose Apolonio Burgos y Garcia, for the spiritual liberation of the Filipinos, and, Dr. Jose Rizal, for the political emancipation of his country.

Fr. Burgos Sees Religious Ills

Fr. Burgos could have enjoyed more blessings in the higher chambers of the ecclesiastical profession, had it not been for his intellectual gifts which enabled him to see with open eyes the existing ills in the confines of his religious missions. These ills, as he had found them, had been greatly detrimental to his people. He felt that it was his urgent duty as a Filipino, to serve and save his people from the disastrous consequences of the maladies he had seen. Among these, was the malevolent practices of the friars, of the religious orders, of the high officials of the Catholic Church in the Philippines, and of the Pontifical authorities of the Vatican in Rome. Using his trenchant pen, impeccable Spanish language, he wrote books exposing the evils of the religious practices. Fr. Burgos bitterly criticized them. He offered constructive remedies to curb the pernicious maladies, which were, however, ignored by the authorities concerned. Governor Rafael Izquierdo who succeeded Don Carlos Ma. de la Torre y Navancerrada, condemned Fr. Burgos' books and writings as seditious.

Burgos Writes Many Books

Fr. Burgos had written no less than 44 volumes in manuscripts. These were the books read by Rizal, and in his own handwriting made laudatory comments about them. Until the end of the Spanish Era in the Philippines, it was doubted if there had been any other Filipino who had written more than Fr. Burgos. In all his writings, he defended the cause of his countrymen and also of the Oriental peoples and races. It has been observed that there are segments of the Philippine citizenry, particularly, for their religious leanings and affiliations, have maintained derogatory attitudes towards Fr. Burgos' authorship of his books and writings. They tried to prove, one way or another, that Fr. Burgos did not have the material time to produce such numerous volumes taking into account the fact that he had but a few years' time before his martyrdom. But this is a mere conjecture or opinion, hence, it cannot be taken at its face value. This is disproved by the fact that there are

prolific writers and undoubtedly, Fr. Burgos is one of them, who, under normal circumstances, can produce voluminous literary works. On the case of the historical novel LA LOBA NEGRA (The Black She-Wolf), religious zealots claim that Fr. Burgos could not have authored such exposé of the religious brutalities during his time. But we ask, if Fr. Burgos was not the author of that historical novel, who then was the author? This question has remained unanswered in history: The books in manuscripts by Fr. Burgos consisting of 44 volumes are listed below:

1. Humana vitae
2. Mare magnum
3. La conchología de Filipinas
4. La historia de la religión romana de Filipinas
5. Estado de Filipinas antes de la llegada de los españoles
6. La sacro-profana filipina
7. Nol Basio y tia Nila
8. Estudios de la vida del filipino pre-histórico
9. Qué es el fraile?
10. Los misterios de la carrera sacerdotal
11. Qué es la biblia y como el vulgo debe de interpretarlo?
12. Misterios conventuales
13. Creencias y costumbres de los filipinos
14. Estudios sobre la arqueología de Manila a la llegada de los españoles
15. Como debe de administrarse los santos sacrificios?
16. Los cides de Filipinas
17. Cuentos y leyendas filipinas
18. Estragos bañados de sangre de la religión romana
19. Misterios de la santificación
20. Reglamentos sobre la administración confesionaria
21. La lucha de la religión contra la ciencia
22. Como se forman las religiones?
23. Es verdad los milagros?
24. Los misterios de la santa inquisición de Filipinas

25. Estudios sobre la pesca de Filipinas
26. Los reyes filipinos
27. La soblevación de Novales
28. Puede la religión mejorar al hombre?
29. Hechos virtuosos de San José y de la Virgen María
30. Remedios que este país necesita
31. Calamidades públicas de Filipinas
32. Vendrá el fin del mundo?
33. El cultivo de la inteligencia de este país
34. El capitán Diego de Salcedo y el mariscál De Goiti
35. Preságios y vaticinios
36. Sermones pronunciados
37. Estelas de sangre
38. La loba negra
39. Rituales edolátricas
40. Reformas que debe de practicarse
41. Crímines de la antigua Manila
42. Estado comparativo de los rituales idólatricos
43. Los conflictos de la religión y el estado
44. Colección de las cartas entre el autor y su excelencia el capitán y gobernador general de Filipinas Don Carlos Ma. de la Torre y Navancerrada

Gov. De la Torre Receives the Books

Through Fr. Jacinto Zamora, Fr. Burgos sent the first 20 volumes of his manuscripts to Dn. Carlos Ma. de la Torre y Navancerrada, who, at the time was the captain and governor general of the Philippines. In an official letter in the letterhead of his office, dated 3 June 1869, Gov. De la Torre, replying to Fr. Burgos, acknowledged receipt of the manuscripts. The governor's letter in Spanish, translated into English, follows:

OFFICE OF THE CAPTAIN GENERAL⁷¹

3 June 1869

To DR. JOSE A. BURGOS

Present.

My distinguished and appreciated Doctor:

Several days have passed that I wanted to write you to acknowledge the receipt of your first 20 works, all of them in duplicate and written in sealed papers of the State which were brought to me by your good companion Fr. Jacinto Zamora and without feeling any pride nor giving you gratuitous praises, I can assure you that these are monumental works by their own merits, especially those that bear the titles: LA LOBA NEGRA, ES VERDAD LOS MILAGROS? and, VENDRÁ EL FIN DEL MUNDO? All and each one of them shows not a little learning, but a complete knowledge of the subject and the only thing that makes me sad and in the bottom of my heart is that actually these kinds of literary works cannot be printed in these islands due to the unjust and offensive censures of the friars who have extended their jurisdiction over almost all the printing presses in this country. But I assure you that God granting me life and health, these shall be printed in the Peninsula, and if not, in other parts of the world where there are good printing presses.

Precisely, works of this nature, are the ones needed by this country, not about the saints and miracles which encourage fanaticism and give opportunity for the religious empire to become rooted in this country, which as a result has brought retrogression to a country.

I repeat to you, my dear friend, that as long as I am alive, and even if I have to shoulder the cost of printing your works, these will see the light of the day. *I have given orders to the Archive Keeper of the Real*

Audiencia to give you for your use all the linen paper and sealed paper that you may need so that you could prepare the copies of each of your works and to provide two copies that each one of them is necessarily certified. One copy is to remain in the Archives of the Real Audiencia in its general library of manuscripts and the other for my own use. That these copies shall be for the use of all the officials of the Civil Government and the prominent residents of the City. I have also given orders to the Archive Keeper of the Real Audiencia that he should provide all the means to help you in the search of references and documents related to your works which are in the Archives of the Real Audiencia.

Attached herewith, I am sending you a letter of recommendation for the Archive Keeper of the General Archives of the Indias in Seville and the other for the Archive Keeper of Mexico so that they will give all the kinds of facilities in the search of documents and printed works related to your own works and also those that they are still preparing. I am also sending you a letter for the commercial librarian to give you access of works related to the Orient which is addressed to Monsieur Baudin y Compania de Paris with whom I had the pleasure to get acquainted personally in Madrid before I came to this beautiful country. I am also sending you herewith three recommendations for the Consulates of France, England and Holland in this City which I do not doubt must have works that may be useful to you in the preparation of your works.

Regarding the cost of the sealed paper of the State that you may use, do not bother. All these will be charged against my account.

(Sgd.) CARLOS Ma. DE LA TORRE Y
NAVANCERRADA.

Challenge to Burgos' Authorship

In his foreword to *PRIEST AND NATIONALIST*, a book on Fr. Jose A. Burgos, authored by Fr. John N. Schumaker, S.J., printed in 1972 by the Ateneo University Press in Quezon City, Fr. Horacio de la Costa, S.J., states and we quote:

"Having been asked to write a foreword to the present work ("Priest and Nationalist"), I can do no better than to resume certain reflections made in a speech which I gave to the Padre Gomes General Assembly of the Knights of Columbus. I said then, and I think it can still be said, that we do not know very much about Fr. Jose Burgos. Compared with what we know about Rizal, or Bonifacio, or almost anyone also of our national heroes. The reliable information we have about Father Burgos is small indeed. Most of it, in fact, is contained within the compass of this book.

The operative word, of course, is "reliable". Did Burgos, for instance, write La Loba Negra? Was he really the author of the various manuscripts in private hands that are claimed to be his authentic writings? It seems now fairly certain that neither is his work."

Fr. Horacio de la Costa does not offer any convincing proof to support his doubt. So, in history, let it remain a doubt. Anyway, he confesses and admits that he does "not know very much about Fr. Jose Burgos." This is the reason of his doubt.

Fatal to Church Authorities

The views and ideas of Fr. Burgos were fatal and derogatory to the life of opulence and luxury of the religious authorities which they enjoyed at the expense of the Filipinos. These religious dignitaries, therefore, wanted to stop him. The only way to achieve this was to put the author out of existence.

They then concocted ways and means to put Fr. Burgos on the spot together with Fathers Mariano Gomes de los Angeles and Jacinto Zamora y del Rosario.

Reforms Were Fr. Burgos' Wish

Fr. Jose Apolonio Burgos y Garcia did not only criticize, but he wanted to introduce reforms in the religious organization precisely, the Roman Catholic Church, in the Philippines. According to him, his countrymen could best be served, religiously, if the parishes were placed in the hands of the Filipinos. His personal findings revealed the inefficiency of the Peninsulars who mishandled the administration of the parishes. The deficiency was mainly attributed to the Spanish ministers' ignorance of the different Filipino dialects and of the latter's customs and idiosyncracies. But the Archbishop of Manila viewed with malicious intentions the good and honest ideas of Fr. Burgos. His scheme was condemned as inimical to the interests of the Spanish priests and the high ecclesiastical authorities.

Fr. Burgos, Governor's Mentor

King Charles V was then the reigning monarch of Spain. He was known as a most democratic and liberal king. Don Carlos Ma. de la Torre y Navancerrada, when he assumed office as captain and governor general of the Philippines, adopted the same liberal and democratic policies in the country. Gov. De la Torre was a most ardent admirer of Fr. Burgos. He frequently sought the advices of the Filipino priest in his administration of the Philippine government. Fr. Burgos had virtually become the Governor's mentor throughout his tenure of office. This was looked upon by the Archbishop of Manila, Gregorio Meliton Martinez, with much apprehension. Gov. De la Torre, therefore, exercised policies which had the tendency to correct the existing evils in the Church. This triggered the hatred and enmity of the Spanish ministers and ecclesiastical authorities.

Gov. De la Torre Replaced

Captain and Governor General Carlos Ma. de la Torre y Navancerrada's administration ended in 1871. The new captain and governor general took over in the person of Rafael Izquierdo y Gutierrez. The unlucky days of Fr. Burgos began. The monarchical and despotic government of Spain was restored after Queen Isabel won the civil war against King Charles V. Likewise, Gov. Izquierdo introduced the same monarchical and despotic rule in the Philippines.

Arrest Made on Suspicion

An armed encounter between the Filipinos and the Spanish soldiers occurred in Cavite on 20 January 1872. The news about the bloody happening reached Manila. On that same fatal day, Gov. Izquierdo ordered for the mass arrest of persons suspected to have been involved or responsible for the causes of the occurrence. Among the many Filipinos arrested were Fathers Jose Burgos, 30, Jacinto Zamora, 35, and Mariano Gomes, 85. These three Filipino priests were falsely accused of sedition.

Sentenced to Die by the Garrote

On February 15, 1872, a special military court tried Fathers Burgos, Gomes and Zamora at Fort Santiago. Several officials of the infantry unit were appointed to defend them. This was barely 24 hours before the trial, and, naturally, they did not have sufficient time to prepare for the defense of the three suspected priests. The military tribunal, in hastened argumentations which lasted only for eight hours, "found" the three Filipino priests "guilty" of the crime imputed against them. They were sentenced to die by the garrote. The other indicted Filipinos were sentenced to be exiled, imprisoned and at hard labor.

Throngs Flock to See Execution

On 17 February 1872, early in the morning, many Filipinos from the provinces of Bulacan, Pampanga, Cavite and Laguna flocked to the Bagumbayan field, now Luneta or Rizal Park. They were to see for the last time their most beloved priests, Fathers Burgos, Gomes and Zamora, and to witness their execution. A man by the name of Francisco Zaldua, who for “certain considerations” served at the trial as a witness for the prosecution against the three Filipino priests, was also sentenced to die by the garrote.

Fr. Burgos Forgives Executioner

After the execution of Fathers Gomes and Zamora, the turn for Fr. Burgos came. The executioner knelt before him and said:

“Father, forgive me, because I’m going to kill you. I do not wish to do it.”

To which, Father Burgos calmly answered:

“My son, I forgive you. Comply with your duty.”

Then, the executioner said a prayer, and, in a minute, Fr. Burgos expired.

A French Gives His Account

A French author, Edmund Plauchut, wrote a story about this tragedy titled “*Revue des deux mondes.*” A Spanish translation of this story by the editorial staff of *La Solidaridad*, a bi-monthly tabloid edited by Filipinos in Madrid, Spain, appeared in one of its issues in 1877, under the title of “*La algarada caviteña de 1872.*” the pertinent portion of which, translated into English follows:

“The suppression of the secular clergy was then enforced and a protest against it by the Filipino parishioners was sent to Spain. After it was sent, the Archbishop of Manila took repressive measures against the Filipino clergymen. He called up to his palace the cathedral curate of Manila, Fr. Jose Burgos. With traitorous designs, he ordered the latter together with his friends to sign a blank paper, explaining that the same would express their loyalty and allegiance to Spain. After showing reluctance and vacillation, Fr. Burgos acceded to the wishes of the Archbishop and even proceeded to get more signatures which totalled to 300. Later, this signed paper turned out to be a manifesto of “qualified traitors, revolutionaries and filibusters!”

Fr. Burgos Gets All Blame

Don Simon de Anda y Salazar, who in the past served as captain and governor general of the Philippines, had been systematically persecuted, calumniated and was later thrown into prison. Exercising policies sympathetic and friendly to the Filipinos, he became the enemy of the Church and the friars. Suffering much humiliation, the good governor became sick and consequently, he died at the San Juan de Dios hospital in Cavite, surrounded by the Filipinos who loved him so much. When his remains were transferred to the Church of San Francisco, the inhabitants, all garbed in black, flocked *en masse* to the place where the ceremonies were to be held. Secret passwords directed them there. When the rites for the dead was about to begin, a young Filipino clergyman ascended the steps of the catafalque. He placed on it a long ribbon with the following inscription:

“THE SECULAR CLERGY OF THE PHILIPPINES TO
DON SIMON DE ANDA Y SALAZAR.”

This was followed by a wreath of flowers placed by a group of gobernadorcillos who came in representation of their towns to pay their last respects

to the persecuted Governor. These acts bitterly angered the friars. They made an inquiry to find out who was the author of the idea. Nobody dared to give the information. The friars themselves indicated that it was no other than Fr. Jose Burgos.

Punitive Measures Imposed

Governor General Izquierdo imposed punitive measures against the Filipinos and Spaniards alike who were suspected to have aligned themselves with the reformist and separatist movements. He ordered the immediate dismissal of the natives and mestizos from their positions in the government. He also demanded the resignation of the Peninsulars who showed inclinations to favor the radical movements.

CHAPTER XXXVI

STAUNCH CHAMPION OF THE OPPRESSED⁷²

First Bible Translator

A staunch champion of the oppressed elements of his people and a born leader of no mean ability, was Mariano Gomes de los Angeles, who had won for himself an unperishable memento in his country's history. He was a native of the district of Santa Cruz, Manila, born on August 2, 1799 to a rich couple, Alejandro Francisco Gomez and Martina Custodio.

He changed his surname from "Gomez" to *Gomes* de los Angeles to make it different from the name of a Spanish friar in Cavite and of a priest in Cabugao, Laguna, who were also named *Mariano Gomez*. Another reason was the fact that being a Tagalista, or an expert in the Tagalog language, he purposely changed the letter z at the end of his surname to "s" because the former letter is not used in the Tagalog alphabet. Fr. Jose Burgos said, that Fr. Mariano Gomes de los Angeles was the first Filipino



**FR. MARIANO GOMES DE
LOS ANGELES**

to have translated into Tagalog the Holy Bible. Father Gomes' parents owned several buildings in the different districts of Manila from which they collected a sizable amount of monthly rentals.

His Educational Background

His boyhood dream was to become a lawyer in order to be able to work for reforms and to defend the rights of the victims of injustices and oppression. But his ardent desire was foiled when, following the wishes of his father, he turned his mind to the career of priesthood, by which, according to his elders, he could better serve his country and people. Pursuing his college works



PARISH CHURCH OF BACOOR, CAVITE

diligently, after his primary education, he soon finished his study of Canon Law and excelled in both Theology and Philosophy. He obtained his degree of Bachelor of Philosophy when he was only 15 years. In college, he was known as a talented student. He won the admiration of his equally talented college-mates for his eloquence. In discussions, he revealed an incisive mind. Within four years - 1820 to 1824, he passed through various ordinations. He held his first mass in the Santa Cruz parish church on 28 May 1824. When the curateship of Ermita, Manila, became vacant, he topped the qualifying examination given to fill up the position. He was not, however, given the post because he fell short of the age requirement.

Curate Proprietor of Bacoor

On June 2, 1824, he was assigned as curate proprietor of Bacoor, Cavite, succeeding a Spanish friar Cecilio Bosta. This happened after the

death of his father. His mother, a younger brother and three sisters joined to live with him in Bacoor where he spent 47 years of his life until his martyrdom on February 17, 1872.

Gomes Shows Nationalism

With an innate sentiment of nationalism, he did not remain aloof when he learned about the move to incorporate four barrios of Bacoor to the adjacent hacienda of the friars. He fought for the status quo and won the fight. If the friars' move succeeded, the Filipino tenants of the four barrios would have been obliged to pay rentals to the religious corporation which wanted to put up their own church therein. But in return, his victory secretly aroused the hatred and enmity of the Spaniards against him.

Gomes Settles Court Cases

On land cases in the courts involving the tenants and the landowners, Fr. Gomes dedicated parts of his time to settle amicably the conflicts between them. He cordially invited the landowners and the tenants to his convent and counselled them to desist from continuing their court litigations. He made them understand about the long delays which usually happened in the settlement of their cases in the courts and the enormous expenses to be incurred in pursuing their ends. Being very much loved and respected by the poor and the rich alike, he always succeeded in convincing the protagonists. Added to this, following his advice, the big landowners agreed to share their tenants with small portions of their lands for them to till and to live on.

Gomes Builds Barrio Roads

Father Gomes also earned an accolade as a road-builder. He saw the poor conditions of the roads in Bacoor. For the benefit of the townspeople and realizing that good roads could promote progress in the community, he deli-

vered sermons during masses emphasizing the urgent need for the improvement of the same. He joined the town authorities in the road projects with himself personally working under the burning heat of the sun. Under his supervision, the old roads were repaired and new ones were opened, including a circumferential road connecting nine barrios outside the town and the three inside it. Governor Juan Salcedo of Cavite, feeling very highly proud of Fr. Gomes, enthusiastically lauded his accomplishments before a gathering of gobernadorcillos. He offered a substantial cash reward to anyone who could imitate the good example of Fr. Gomes.

Fr. Gomes Organizes a Bank

Father Gomes also had a good knowledge of banking, agriculture and industry. He knew that the farmers could not improve or expand their farm production due to lack of funds. The same was true to the salt industry. These were the main sources of livelihood of the people of Cavite. Being a rich man, out of his own funds, he set up a bank in Bacoor. Father Gomes organized his bank, virtually not for the purpose of making money from loans, like the practices of the banks of today. It was a bank with a heart and a conscience for the needy. It loaned money to the borrowers without requiring collaterals and without charging any interest on the money loaned. It was a humanitarian bank. Can any of our wealthy people of today put up a bank like Fr. Gomes' bank? Who among those pretending to be patriotic and nationalistic telling us at the top of their voices that they love their country and people, could follow Fr. Gomes' humanitarian example? With his personal encouragement and money loaned to the farmers and saltmakers of Cavite, they were able to make tremendous improvements in their farm and salt industries. The Cavite entrepreneurs had quickly fattened their income. Yet, not one of them had ever failed to pay back their loans taking into account the fact that the good priest had projected to the borrowers his good faith, trust and confidence.

Intervenor Between Tenants and Friars

Father Gomes also assumed the role of an intermediary between the friars and the native tenants in their tenancy cases. More than 3,000 native tenants in Cavite and the surrounding areas of the Tagalog region, for three years, had been continuously involved in bitter quarrels resulting in bloodshed. Father Gomes placed himself in-between to pacify and to bring out peaceful solutions to their problems. He brought peace and tranquility to the life of the people in Cavite and the surrounding areas.

A Peaceful Farmer Turns Bandit

Luis Parang, an erstwhile peaceful farmer of Cavite, was a victim of the abuses of the friars. The abuses, which weighed much beyond his forbearance, Luis Parang became a renegade and lived a hunted life in the hills and mountains of Cavite. He gathered and led a big number of followers. Parang became a most feared bandit in the countrysides and the mere mention of his name was enough to scare his white enemies. Desirous to understand the case of Luis Parang, Fr. Gomes delved into the fundamental causes why this former tiller of the soil had to resort to banditry. The benevolent priest found out that the Cavite bandit had been a victim of the gross injustices of the friars. Then Gomes sought an audience with the Captain and Governor General at Malacañang. He won the sympathy of the Governor and the latter promised to give Luis Parang and his followers an amnesty. So, Fr. Gomes happily wrote a letter to Luis Parang, imploring that he should give up the life of a bandit and return to the fold of the law. Upon receipt, the bandit laughed off the priest's letter. He belittled the minister of God. This obliged Fr. Gomes to go to the hills and met Parang personally at his hideout. Convinced with the promise of amnesty, Luis Parang, together with his cohorts, accompanied by Fr. Gomes went to Malacañang and surrendered to the Governor. The bandit and his followers returned to their abandoned homes and farms again to become law-abiding citizens.

The Malacañang Agreement

The so-called *Tratado de Malacañang* (Malacañang Agreement) was signed by Luis Parang and the Governor General. The agreement did not only grant amnesty, but it also included the following:

1. No rentals should be increased by the religious corporations; and
2. The farmers' inability to pay rentals should not be made the basis for ousting them from their farms.

Archbishop Rewards Gomes

To show his appreciation for what Fr. Gomes had done for his flock in Cavite, the Archbishop of Manila rewarded the Bacoor priest with a promotion as Synodal Examiner of the Archdiocese of Manila. This is a high position in the Church seldom given to any Filipino priest. Father Gomes also championed the cause of liberalization and supported the movement that called for the secularization of the parishes. It had been the usual practice that the Spaniards always had the privilege in the choice of the positions in the Church. The best that a Filipino priest could obtain was the position of a coadjutor or assistant-helper to another priest, usually a Spaniard.

Gomes Becomes Vicar Forane

When Fray Lazaro Salustiano, parish priest of the Port of Cavite and concurrently Vicar Forane of the Province of Cavite, died, Fr. Gomes was made to assume the post as the new Vicar Forane. He took the oath of allegiance to Queen Isabela II who by this time, had reached the age of maturity and had ascended to the Spanish throne. It was believed that the

the appointment of Fr. Gomes as Vicar Forane in an acting capacity, was through the recommendation of Fr. Pedro Pelaez, then the Cathedral secretary, who rose to become an influential figure in the Manila Archdiocese. Three years later, on Sept. 23, 1846, Fr. Gomes took his oath of office as permanent Vicar Forane in the parish of Kawit or Cavite Viejo, before Presbyter Domingo Dayrit, the oldest priest in the province. Feeling that he lacked the capability to carry on the task of Vicar Forane, out of *delicadeza*, Fr. Gomes wrote a letter to Fr. Pelaez asking that he be relieved of his position at the first opportunity for someone to take over who could fully qualify. But no action was taken on his request for relief. He then continued to perform his duties as Vicar Forane. From the many communications he sent to the Manila Archbishop in a period of 28 years, it was seen that Fr. Gomes had served his office as Vicar Forane satisfactorily and well.

The Royal Decree of 1849

A royal decree in 1849 was issued assigning seven parishes in Cavite to the Recollect and Dominican orders which for many years had been administered by the Filipino clergy. Fr. Gomes steadfastly held his Bacoor parish and did not give it up. Instead, he led a movement for the revocation of the royal decree. In 1851, Fr. Gomes sent out a circular letter to the Filipino priests and coadjutors at places such as Indang, Silang, Maragondon, Santa Cruz de Malabon, San Francisco de Malabon, Rosario, Salinas, San Roque, Naic, and Puerto de Cavite in Cavite Province; Santo Tomas, Calaca, Nasugbu, Lian, and Rosario in Batangas province; Cabuyao, Calauan, Biñang, and Tunasan in Laguna province; Boac in Marinduque; and the suburbs of Intramuros, Quiapo, Ermita, and Santa Cruz in Manila. Father Gomes stated in his circular-letter, that to feel contented with the mere publication in the newspaper about the injustice caused by the royal decree isolating the seven parishes from the Filipino clergy, would be tantamount to a small child crying for help when hurt. He enjoined his countrymen to unite together into a concerted action and movement for the revocation of the royal decree in question. They should understand that the royal government in Spain had no other intention less than being benevolent.

Gomes Raises Funds for Campaign

Under his leadership, Fr. Gomes was able to raise contributions amounting to P2,209.00 with which they would pay the services of an influential figure in Madrid for the revocation of the royal decree. To further strengthen the movement, with his own funds he founded his own newspaper under the name of *La Verdad* which became influential and served as the mouthpiece of their crusade. Every Filipino, priest or layman sympathetic with the movement of the Filipino clergy, wrote and published articles in Fr. Gomes' newspaper, attacking the abuses of the friars in the country, or, giving opinions and suggestions to improve the local conditions for the good of the Filipino people. Fr. Gomes, in his writings, urged the holding of the competitive examinations to select those qualified for filling up vacant positions in the parishes. In this manner, Filipinos and Spaniards alike could be given a fair and equal chance to participate. Likewise, Fr. Gomes called attention to the non-compliance of the ecclesiastical law regarding appointments to the positions. He expressed apprehension that unless the same was followed, time shall come when the young and gifted Filipino priests would lose their interests to aspire for higher positions in the parishes.

Move to Stop Newspaper

Fr. Gomes' newspaper continued to champion the cause of liberalism and democracy. Being inimical to the personal interests of the Spanish friars and Government authorities, the latter moved with vehemence to stop its publication. They also desired that the editor and publisher of the *La Verdad* should be discredited, and if possible, silenced.

They Raise More funds for Campaign

The campaign for ecclesiastical reforms being waged in Spain reached the Philippines. The acting Archbishop of Manila, Fr. Pedro Pablo Pelaez, who learned about the movement of the Filipino clergy for reforms under the leadership of Fr. Mariano Gomes, volunteered to help. Prominent Filipino lawyers offered financial assistance, namely, Jose Tuason and Juan Lecaros. They succeeded in sending to Madrid an amount of P20,000 for the campaign.

Fr. Burgos Takes Over

The campaign for the secularization of parishes in the Philippines ended in Madrid when a group of young Filipino clergymen headed by Fr. Jose Burgos took over. They transferred the campaign to Manila. Fr. Burgos, however, only remained as the head of the same until his appointment as the parish priest of the Cathedral of Manila. The role of leadership was again returned to Fr. Gomes.

Reactionaries Get Support

The appointment of Rafael Izquierdo y Gutierrez as the new captain and governor general of the Philippines to replace Don Carlos Ma. de la Torre y Navancerrada in 1871, boosted the morale of the reactionaries or those who are against the secularization movement. Invigorated to no limit by the strongest pillar and the highest authority of the country, the reactionary elements started gathering evidences and framing up ingenious schemes to put on the spot Fr. Gomes including Fathers Burgos and Zamora and all other Filipinos identified with the religious reformist movement.

Soldiers Arrest Fr. Gomes

The most splendid opportunity for his prosecutors came at the occurrence of the Cavite mutiny on January 20, 1872. He was charged together with Fathers Jose A. Burgos and Jacinto Zamora for plotting against

the Spanish Government in the Philippines and the Spanish Crown. When Fr. Gomes was arrested in Bacoor by the Spanish soldiers on January 21, the day following the mutiny, Gov. Izquierdo reported immediately to Spain, stating that: *“Loyalists who wanted to arrest the parish priest of Bacoor found an abandoned vessel loaded with arms, including carbines and revolvers.”* When the people of Bacoor got the news about the arrest, more or less 1,000 of them armed with bolos ran to the convent to prevent the arrest of Fr. Gomes or to rescue him from his enemies. They surrounded the arresting Spanish soldiers. But when Fr. Gomes saw his people who really had the intention of shedding blood for his sake, at the top of his voice, he admonished them, from the carriage he rode on, saying: *“I will return very soon.”* Assured that he was coming back immediately, His faithful parishioners withdrew and allowed the venerable old man to go with his captors. But since that day, Fr. Gomes did not return. Supposedly implicated in the Cavite mutiny, Fr. Gomes together with Frs. Burgos and Zamora were condemned to die by strangulation or the garrote after a deceptive trial by a military tribunal.

Regidor Tells About Gomes' Ordeal

Antonio Ma. Regidor, a co-accused who was exiled to Guam, told about the last 24 hours of the life of Fr. Gomes. He said:

“Early in the morning of the day, February 16, 1872, before the execution, Gomes, Zamora and Zaldua were brought by carriage from Fort Santiago to the Engineer’s quarters in Bagumbayan (now Luneta, later Rizal Park) just outside Intramuros. Asked if he wanted anything, the venerable priest said he wanted to make his last testament wherein (according to the Spanish historian Jose Montero y Vidal) he willed that his earthly possessions worth P200,000 be given to his natural son, who was also a priest, whom he had begotten before he became a priest. When Major Boscasa asked if he had any particular cleric he wanted to confess to, Gomes replied: Anybody you want- to me, any priest is sufficient, and the more he is my enemy, the better so that he can see how clear is my conscience. A recollect Fray Juan Gomez y Ortega, secretary of the Provincial Order, heard his confession.”

Gomes' Death by Strangulation

At about 7 o'clock in the morning of the following day, February 17, 1872, the prisoners Burgos, Gomes, Zamora and Zaldua, walked from their quarters to a small mound about 200 meters towards Ermita, where a wooden platform some ten meters square had been built. Four stout posts with a small seat in front and iron collars that could tighten from a large screw behind, had been prepared. This was the garrote used in strangulating condemned persons. Zaldua came first, followed by Zamora, then Gomes, and lastly, Burgos. Each prisoner was guarded by four soldiers and a corporal armed with rifle and bayonet, led by an officer with a drawn sword. Two friars, a Recollect and an Agustinian, followed Gomes closely.

Gomes Dies with Calm Conscience

Regidor further wrote:

"Gomes marched tranquilly, unperturbed and without fear. His placid countenance reflected on the exterior the serenity of his conscience. He greeted one another at the side, those who removed their hats or those who knelt down as he passed by."

When it was his turn to ascend the platform, after Zaldua and Zamora had been executed, he said: *"We are going there where not a leaf moves without the will of God."*

What is There to Forgive?

With firm steps, Fr. Gomes mounted the stairs, then paused at the first step upon beholding Major Manuel Boscasa, trial judge advocate who prosecuted them, saying: *"God forgive you, as we are forgiving you."* Somebody in the crowd shouted: *"Forgive them, Father, for they know not what they do."* Gomes turned around to the group of friars who had followed him up to the platform, and replied: *"If you have done nothing against me, what is there to forgive?"*

Gomes' Last Moment

Fr. Gomes then quietly sat down on the small seat. As the executioner faasted the iron collar around his neck, he exclaimed: “*Lord, unto Thy hands, I commend my spirit!*” A quick turn of the screw and it was all over. Thus,) Fr. Mariano Gomes de los Angeles, at the age of 72 years, 4 months and 15 days, died a martyr to the cause of his country and the profession he loved. As a member of the Revolutionary Junta in Europe wrote in 1900:

“You cannot die because, having taught your countrymen to live with dignity, without ever profaning the sincerity of your ideals and feelings with a lie, you showed men how to meet death with an unfeigned serenity, deserving the title of ‘IMMORTAL’ !”

CHAPTER XXXVII

FR. ZAMORA, ACCIDENTAL MARTYR⁷³

He joins Secularization Work

A zealous nationalist and reformist, Fr. Jacinto Zamora y del Rosario joined the *Comite Reformador* (Reformist Committee). As a member of this committee, Father Zamora showed his true person as a man of valor and courage, uprightness, liberal-mindedness, and as a true and sincere fighter against abuses and oppression. The reformist committee worked for the secularization of the parishes in the whole country and for the emancipation of the Filipino priests from the oppressive policies of the friars.

Son of a Rich Couple

Fr. Jacinto Zamora was born to a rich couple, Venancio Zamora and Hilaria del Rosario of Pandacan, Manila, on August 14, 1835. He took his primary education in Pandacan and obtained the degree of Bachelor of Arts from the Colegio Real de San Juan de Letran. Later, he transferred to the Pontifical University of Santo Tomas to pursue the career of priesthood.



FR. JACINTO ZAMORA

A Courageous Student Leader

A leader, by his own right, Fr. Zamora, who became involved in student politics, on January 24, 1860, led a student demonstration seeking the immediate removal of a newly-named mayor. Authorities of the University of Santo Tomas reported the matter to the Vicar General⁷⁴ and prompt action was taken against the ten student leaders including Fr. Jose Burgos and another student named Juan Dulag. Zamora was punished with a confinement in his quarters for two months.

Zamora Becomes a Scholar

Like Burgos and Gomes, Zamora was also a bright student who became a scholar. On March 6, 1858, he obtained his degree in Canon Law and Theology from the University of Santo Tomas, more than sufficient to meet the minimum requirements for an ecclesiastical career. However, he did not stop here, instead, he continued his college works in order to obtain the Doctorate in Canon Law. In the subjects of Logics and Physics, Zamora was the classmate of Jose A. Burgos. Frequently, they were seen together discussing the important issues of their day.

Zamora Ordained a Priest

Two years later, Zamora was ordained a priest and he took the parish work seriously. His first assignment was as an assistant parochial priest in Marikina, Rizal. He became a full-fledged parish priest of Pasig, Rizal, when he was transferred there. Later, he moved to Lipa, Batangas. On November 26, 1864, Zamora was again transferred to the parish of Pandacan, where he lodged with Fr. Burgos who was already very active working for reform. While he was still in Pasig, he had already taken the competitive examination for an important portion in the Manila Cathedral. This rigid examination which was participated in by both Spaniards and Filipinos, only a few were able to pass. Zamora obtained a rating second to the highest. He was named

to the Curacy No. 1 of the Cathedral chapter. Highly esteemed by the Archbishop of Manila, both Zamora and Burgos were assigned the jobs as examiners of the new Spanish and Filipino priests. Hundreds took this examination.

Zamora Reveals Firm Character

The movements of the reformist committee of which Gomes, Burgos and Zamora were the staunchest and most active members, were being watched very closely by the Spaniards. At this time circumstances ensued which posed as a challenge to the firmness of Zamora's character. Filipino priests with 17 years of academic experience and preparation, could aspire only to the position of a coadjutor or assistant to the friar, but never to become a head of a parochial district. Eyed questionably also by Zamora was the friar's practice of stationing young Spaniards who had just arrived from Spain, to serve as sacristans to the friars by which, they were already allowed as qualified to take the examination for parish priest after only six months of service. Zamora, who was one of the examiners, steadfastly refused to allow these Spanish sacristans to take the examination in spite of the threats from the friars.

Zamora, Firm and Dauntless

Another occasion came when again he had to show the Spaniards that he was firm and dauntless. During his tenure of office in the Manila Cathedral, there was a Spanish lieutenant or captain who asked him to bless the corpse of his fellow Spanish officer who committed a suicide so that his remains could be interred in a holy ground. Notwithstanding all the supplications and intimidations of the arrogant Spanish officer, Zamora refused. He had to adhere to the policy of the Roman Catholic Church and also to his own policy that he had to treat both Filipinos and Spaniards alike.

Then, Another Challenge Came

There was another instance that Zamora's character was challenged. It happened during the town fiesta of Pandacan in which only the friars had the privilege to sing in the High Mass. Zamora, accompanied by two other Filipino priests, audaciously, sang in the High Mass without the permission of the three Franciscan priests. Zamora was forced to do this, because the three Spanish priests who were supposed and expected to celebrate the High Mass were delayed listening and enjoying the beautiful operatic piece played by the well-known Pandacan brass band under the baton of Intong Palumbarit outside the Church. Fr. Zamora did not want the flock to feel disgusted waiting for the three Spanish priests. Although the offended triumvirate did not question Zamora's audacity, he was strongly criticized for his act.

Spaniards Take Reprisals

The religious as well as the government authorities felt so much fed up with Fr. Zamora's boldness. They had been scheming, plotting and waiting for a most propitious time or opportunity to launch their reprisal. And the much awaited chance had come. Fr. Zamora found enjoyment or pastime in the game of cards with his fellow Filipino priests. His favorite games were commonly called *manilla*, *panguingue*, and also the *tertulla*, and during fiesta, the cockfighting. His house on Fraternidad street in Pandacan had always been the scene of his favorite pastime. One day, Fr. Zamora received an invitation from Fr. Pedro Duran, parish priest of San Anton, in the district of Sampaloc, Manila, to play a game of cards with a big group of individuals in a Sampaloc convent. The invitation was worded, thus:

“Grand reunion. Come without fail. Our friends will be there and will be well provided with BALAS (bullets) and POLVORA (powder).

The affair was scheduled to take place on the day of the fiesta of San Anton, the patron saint of the town. Zamora accepted the invitation and prepared to attend.

What a Strange Coincidence

Perhaps, by the stroke of Fate, on the same date of the fiesta, the disgusted Filipino workers in the arsenal of Cavite, mutinied against their commander, because they were angered when the tributes were deducted from their salaries in spite of the fact that they were already exempted from the payment of the same. On top of this, their companions were downgraded, neglected and deported to the island of Balabac and their jobs were given to inexperienced newcomers who were recommended by the friars. The mutiny spread out like wildfire which reached the Port of San Felipe, in the Province of Cavite, where the Filipino soldiers responded in sympathy with the mutineers.

Spanish Reprisal Now Comes

Fr. Zamora, already eyed by the Spanish authorities for his bold and radical acts against the abusive friars and being one of the recognized champions of the reformist movement, became a much wanted man by the Spanish military authorities. His enemies, especially the friars, found the incident a most propitious opportunity to complicate him including the other known reformers as instigators of the mutiny in Cavite. A warrant of arrest was issued for a man named *Fr. "Jose" Zamora*, who was said to be a real activist and "an energetic foe of the authorities." When the warrant of arrest was presented to Fr. Jacinto Zamora at his house on Fraternidad street, he vehemently objected explaining that he was not "Jose" but *Jacinto*. Explicitly, the warrant of arrest was not intended for Fr. Jacinto Zamora, but for "Fr. Jose Zamora." But the Spaniards changed the name "Jose" to Jacinto in the warrant and forced the mistaken Fr. Zamora to accept it and arrested him.

The Aggravating Circumstances

The civil authorities, later, searched Fr. Zamora's house. They found on his desk the invitation sent to him previously to join a game of cards. Mention therein of the words *balas* (bullets) and *polvora* (powder) intended to mean that the invited players were well provided with money (balas) and there would be high stakes (polvora) in the game of monte, were taken as evidences of their intention to start their rebellion on that fateful day against the Spanish government.

Conspiracy and Mutiny

Fr. Zamora, with Frs. Burgos and Gomes, were consequently accused for conspiracy and mutiny with the prime objective of causing the separation of the Philippines from Spain and to proclaim it as an "independent republic." The Spanish council of war, or, the military tribunal, conducted a mock trial at Fort Santiago on February 15, 1872. The whole proceedings of the trial were featured with fabricated evidences and false testimonies drawn out from witnesses under duress and cruel torture. Fr. Zamora was not allowed to defend himself nor to refute the accusation against him. One of the witnesses falsely stated that Fr. Zamora served as a messenger of Fr. Burgos in the delivery of the latter's manifestoes, and furthermore, that he caused the publication of the *Manifiesto a la nación española* in June 1864. The military tribunal sentenced Fr. Zamora to die by the garrote, together with his co-members Frs. Burgos and Gomes of the reformist committee in Bagumbayan field (now Luneta, later, Rizal Park), on the early morning of February 17, 1872.

FOOTNOTES

¹Maragtas Kang Antique (History of Antique), San Jose de Buena-vista, Antique 189th year Souvenir Program (Antique: Imprenta La Defensa, 1976), p.1.

²Philippines (Rep.) Bureau of Mines, Geological Map (Manila: The Bureau, 1963), p.2.

³Philippine (Commonwealth) Bureau of Mines, Geological Findings: a Report (Manila: The Bureau, 1943), p.4.

⁴The length of time "10,000 years ago", is considered too short and may not be correct. The land mass where Pilipinas was situated, submerged within the Pleistocene or Glacial Epoch-500,000 to 2,000,000 years of the Quarternary Period, - according to the Geological Time Chart, due to volcanic eruption and the melting of the gigantic glaciers in the North and South Poles of the earth. It appears certain now, the Kingdom of Limuria is precisely the Ylayan Archipelago (now Philippine Archipelago) which together with the Continent of Atlantis were submerged by the Catalysmic Upheavals, and the Great Flood of the Old Testament may yet be this same catalysmic event. Auggusta de Almeida, PANORAMA, Bulletin Today Sept. 4, 1986, Manila, Phils. p.7.

⁵Samuel Aun Meor, La Felicidad Mediante La Meditacion Superior (Happiness Through Superior Meditation), (Argentina, South America: n.D.), p.9.

⁶Burgos, p.12.

⁷Jose Rizal national Centennial Commission Report (Manila: The Commission, 1959-61), p.14.

⁸Modesto P. Saonoy, Binalbagan Centuries Ago (Bacolod City: Diamond Press, 1972); and Jose Soncuya, La Historia Pre-Hispana de Filipinas (Manila, 1910), p.16.

⁹Burgos, p.20.

¹⁰Ginhalaran - The name is a Hiligaynon word, meaning the place is a sacrificial legacy, or dedicated to something which was not explained. Philippine Geography, n.d., p.20.

¹¹Marapara - It is a mountain peak, a looking distance from Ginhalaran on the northern part of Negros Island, a part of the Malaspina mountain range. Ibid.

¹²Lungib Sang Kabiligoan - A Hiligaynon-Tagalog phrase, meaning a cave of frustration. Burgos, p.20.

¹³Burgos, p.24.

¹⁴Guiual - The Spaniards changed this name to Guimbal, now a town in the Southern seacoast of Iloilo province, Ibid.

¹⁵Sipitan - Now a barangay of Guimbal, near it is a Binanua-an, a settlement of Hari Balantad and his tribe of negritos. Burgos, p.26.

¹⁶Aklan - It is now a separate province, formerly, it was a part of the Province of Capiz. Burgos, p.27.

¹⁷Burgos, p.30.

¹⁸Manaul - A Philippine bird resembling an eagle. Burgos p.33.

¹⁹Agurang - An old respected man. Burgos, p.34.

²⁰Jose Felix Medrano, *La Lucha De Los Antiguos Filipinos Para Su Vida Y Existencia* (Iloilo City: F. Ordas, 1807), p.36.

²¹Hiniray-a - Language of Datu Sumakwel in the Province of Antique which the people of Iloilo also speak in the interior and Southern towns of their province. Matnuhay Kalantiaw, introduced the Hiligaynon language to the Panayans which became the major language of the west Visayan region. Kalantiaw's Criminal Code is titled "Bahandi Sang Mga Tulumanon", originally written in perfect Hiligaynon. /AUTHOR/

²²Ati-atihan - The rootword in Hiligaynon is Ati-ati, a suffix "han" was added by Tagalogs to make it "Ati-atihan". It has become a Tagalized Hiligaynon. /AUTHOR/

²³Sinulog - A Hiligaynon word. The rootword is "Sulog" meaning a fighting cock. "Sinulog", a progressive noun, means a cock in a fighting stance, from which, the negrito war dance had been evolved. /AUTHOR/

²⁴Negrito Tribes of Panay - Interview by the author during his tour of historical places in the Visayas in December, 1977.

²⁵Sinugbohan - A Hiligaynon word, meaning a place where to go. Example: Masugbo ako sa Talisay. (I'll go to Talisay.) /AUTHOR/

²⁶Balantad - A street in Guimbal was named after this negrito head of a tribe to honor him. /AUTHOR/

²⁷Burgos, p.48.

²⁸Interview with Ermino F. Famodulan, Islet of Simara, Romblon.

²⁹Biniday of Barangays - A fleet of fast sailing vessels. Burgos, p.50.

³⁰Bukbok River - A separate river. Its mouth nearly meets the mouth of Malandog River, both emptying to the Visayan Sea. Ibid.

³¹Burgos, p.54.

³²Datu Sumakwel's Set of Laws - Pedro Alcantara Monteclaro Maragtas, Miag-ao, Iloilo. He wrote it in Hiligaynon copied from an old manuscript. Historians translated it into Spanish and English. Burgos, p.57.

³³Due to this law, a new race of mulattoes emerged in the mountains of Panay. Exiled brown people married negrito women. San Jose de Buenavista, Antique Souvenir Program, p.59.

³⁴Delfin Gumban, Flores de Invierno (Manila, 1935), p.61.

³⁵Burgos, p.63.

³⁶Biniray - Tagalogs changed this word to "Binirayan", which has become a Hiligaynon-Tagalized word. San Jose de Buenavista, Antique Souvenir Program, p.66.

³⁷Francisco A. de Baltazar, Los Primeros Cides De Filipinas (Manila, 1912), p.68.

³⁸Uldarico S. Baclagon, Philippine Campaigns (Quezon City: Graphic House, 1952), p.72.

³⁹Charles Mckew Parr, So Noble A Captain (New York: Thomas Y. Crowell, 1952), p.75.

⁴⁰Burgos, p.79.

⁴¹Katuna - This is the true name of the Bohol chieftain who became famous by the cognomen of "Sikatuna". Filipinos use the article Si when they call a man Si Juan or Si Pedro. Burgos, p.82.

⁴²Tanday Lupulupa - This is the real name of the chieftain of Maktan who became famous by the name of Lapu-lapu. The Spaniards had the difficulty pronouncing the accutely vowels "á". For convenience, they pronounced it "Lapulapu". Burgos, p. 85.

⁴³It should be noted that in the year 1521, the second coming of Magellan to the Philippines, Sumakwel was still the head of the Confederation of Madyaas in Panay. If he came in the years 1200, 1250 or 1300; as alleged by Filipino historians, was it possible for Sumakwel to exist for over 200 years. Burgos, p.83.

⁴⁴Fermin Sta. Cruz, *Los Primitivos Establecimientos De Los Presbiteros Filipinos (Bohol, 1767)*, p.95.

⁴⁵Burgos, p.85.

⁴⁶Burgos, p.92.

⁴⁷The natives recognized the Sun as their God. Burgos, p.97.

⁴⁸Pedro M. Endera, *Los Primitivos Y Sus Esfuerzos Para Su Existencia (Iloilo, 1767)*; Burgos, p.102.

⁴⁹Blair and Robertson, in their history state that from Cebu, Legaspi transferred his settlement to Panay, but no specific mention of the place was made. p.103.

⁵⁰Demy P. Sonza, *Iloilo, Land of Riches and Glory, Kaadlawan Sang Iloilo (Iloilo, 1977)*, p.107.

⁵¹Ibid.

⁵²Baltazar, p.113.

⁵³Baclagon, p.119.

⁵⁴Pedro F. Lagumbay, *La Lucha Por La Existencia De Los Primitivos Pobladores De Filipinas (Manila, 1820)*, p.119.

⁵⁵Baltazar, p.124.

⁵⁶Id., p.126.

⁵⁷Burgos, p.128.

⁵⁸Ungson, p. 131.

⁵⁹Burgos, p.131.

⁶⁰Cesar Adib Majul, *The New Philippines (Manila: National Media Production Center, 1977)*, p.135.

⁶¹Spanish-Indio - A troop composed of a few Spanish soldiers and many Filipino volunteers. The Spaniards called the Filipino collaborators "Indios". Burgos, p.136.

⁶²Enclaves - Minor cultural groups within a large group. Burgos, p.137.

⁶³Maranao - A distinct type of Muslims, mostly in the Lanao provinces. Ibid.

⁶⁴Id.,p.141.

⁶⁵Baclagon, p.141.

⁶⁶Id., p.147.

⁶⁷Burgos, p.151.

⁶⁸Baclagon, p.151.

⁶⁹Burgos,p.157.

⁷⁰Sol H. Gwekoh, *Secular Martyrs of Filipinism* (Manila: National Book Store, 1972),p.172.

⁷¹Carta Entre El Padre Burgos y El Gobernador Carlos Ma. De La Torre y Navancerrada (Audiencia Real de Manila,1869), p.172.

⁷²Carlos Quirino, Father Gomes, the Immortal, *Sunday Times Magazine*, July 30,1972, p.188.

⁷³Gwekoh, p.200.

⁷⁴Vicar General - One acting as an Administrative Deputy to a Bishop or to the General Superior of a religious order, Burgos, p.201.

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- Acallar de Navarro, Aquilina - a centenarian of Ginhalaran, Silay City (Negros Occidental), who gave a testimony on Mamagtal's settlement at her native place.
- Ausan Jr., Pelagio - editor of a tabloid ANTIQUE KARON, office of Gov. Evilio Javier, San Jose, Antique, who took pictures of the Bukbok River where on its bank Datu Sumakwel and his group landed.
- Bacar, Rafael and Asuncion, Anastacia - centenarians of Barangay Malandog, San Jose, Antique, who gave testimonies on the organization of the Confederation of Madyaas by Datu Sumakwel.
- Bisayda, Guillermo - an aged resident and native of Malandog, who is a great, great grandson of Datu Dumangsol, associate of Datu Sumakwel in the Confederation of Madyaas. He also indicated the landing spot of the Bornean datu's at the bank of Burbok River.
- Caños, Pilar - an octogenarian native resident of Villa de Arevalo, Iloilo City, who gave a testimony on the establishment of the second settlement, at her native place of Miguel Lopez de Legazpi.
- Cepe, Silverio - an old native resident of Malandog, who corroborated the testimonies given by the other native elders of the place regarding the settlement of Datu Sumakwel and his group at their place.

Corteza, Ramon A. - a native resident of Villa de Arevalo, who accompanied the author to Batiano River, Villa de Arevalo, where Legaspi's fleet entered and anchored. At the bank of that river, Legaspi ordered Ilongo carpenters to build a slipway and more galleons to augment his naval force for the invasion of Manila.

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Maghari, Mildred - editorial staff member of Antique Karon, San Jose, Antique, who gave a testimony on Datu Sumakwel and his Confederation of Madyaas at Malandog.

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INDEX

- A -

Abeto, Augurio y Maranon, 67
Acallar de Navarro, Aquilina, 23
Adam, 7
Aetas, 4, 13
Ago river, 148
Agodi Peninsula, 52-53
Aguas, Alexo, 150
Agurang, 17
Agutaya (island), 4
Aille, Antonio, 169
Aklan, 30
Aklan tribe, 48
Aklan tribe of Negritos, 47
Alayon, 62, 64
Albuquerque, Alonso, 98-100
Alcaldia de Panay, 106
Alcarazo, Juan de, 139-141
Alcoholic drinks, 137

Ali Muddin (See Mudin, Ali,
Sultan of Jolo)

Alimonsay, 21
Almeidda, Auggusta de, 66
Almeidda, 8-9
Amating tribe, 48
Amenities and gifts, 43
Ancestors no surnames, 18
Anda, Salazar Simon de, 152,
159, 182
Andamaneses, 3

Animas, Luciana D., 104
Aninipay (See Panay)
Anini-y tribe, 48
Anini-y tribe of Negritos, 47
Anitos, 118
Antique (province), 2, 105
Apdo tribe, 48
Apdo tribe of Negritos, 47
Arayat, Mt., 7
Argentina, S. A., 9
Ark of Noah, 7
Armistice, 152
Aropayang, 18
Arrecherra, Juan, 128-129
Arrevillaga, Tomas de, 128
Arsa, Manuel de, 1660
Asaldegui, Andres Lopez, 143
Asim, Prince, 129
Asuncion, Anastasia, 53
Ati-Atihan, 43-45
Atlantic Ocean, 8
Ausan, Pelagio, 52

- B -

Babylonia, 9
Bacar, Rafael, 53
Bahag, 16
Bahandi sang mga Tulumanon, 31
Balangays, 26
Balantad, King, 27-28, 96
Balensuela, Datu, 48, 50

- Balo ni Jose, si Maria, 18
 Baloi, Mt., 4
 Banahaw, Mt., 7
 Banca, Ruler of the Island of
 Limasawa, 140
 Bandjarmasin, 36-37
 Bangkaya, Datu, 50, 57
 Banglo, 11
 Bantayan, 89
 Barangay Siwaragan, 42, 52
 Barotos, 113
 Batangan (See Batangas
 province)
 Batangas (province), 76
 Batiano river, 103
 Battle of Maktan, 94-96
 Battle of Palapag, 144
 Bautista, Juan, 141
 Bautistillo, 148
 Bayang Pinagpala, 7
 Bayu, 17
 Becbec, Pedro, 157, 159
 Bicol dialect, 14
 Bicolandia, 7
 Binalbagan City, 17
 Biniray, 66, 68
 Bisayan Island, 13
 Bisayans, 13-14
 Bisayas, 12
 Bisayda, Guillermo, 53, 55
 Binanua-an tribe, 26
 Binanua-an tribe of Negritoes, 27
 The Black She-Wolf (See
 La Loba Negra)
 Blood compact, 97-102
 Bohol, 13, 97, 165
 Boholanos, 166
 Bornay (See Borneo)
 Bornean datus, 38
 Bornean descendant, 21
 Borneo, 1
 Bosta, Cecilio, 185
 British invasion, 151-152
 Buglas, 13
 Buglas, Mamagtal of, 20
 Buisan, Sultan, 132
 Bukbok River, 53, 55, 58-59
 Bulletin Today, 6
 Bungsalan, Tadya, 255
 Burgos y Garcia Jose Apolonio,
 25, 168-183, 191
 Burial customs, 19, 22
 Bustos, 152
 Busuanga (island), 4

 -C-

 Cabinlit, Pedro, 166
 Cain, 7
 Cairo, Jose Lazaro, 166
 Calderon, Rita, 130
 Caños, Pilar, 104
 Caracoas, 144
 Caraga warriors, 141
 Cariño, Nicolas, 154-155,
 160-161
 Castilles, 117
 Cataclysmic destruction, 7
 Catholicism, 129
 Cavindish, Thomas, 106

Datus, wives of, 69
 Dayaks, 3-4, 20
 Dayangdayang, 69
 Dayangdayang Pabulanan, 50, 69
 De la Cruz, Apolinario, 163-164
 Decrees, 122
 Del Cano, Sebastian, 78
 Develos, Rita, 52, 55
 Dialects, 14-15
 Dowry, 17
 Draper, William, 151, 156
 Dress, 166
 Dugok, 19
 Dumalugdog, Datu, 57, 59
 Dumangsil, Datu, 50
 Dumangsol, Datu, 55, 57, 59
 Duran Pedro, 198
 Dutch naval ships, 149
 Dutch wars, attacks on the
 Philippines, 149-150
 Dyaks (See Dayaks)

-E-

Eden, Garden of, 7
 Egypt, 8
 Elcano, Sebastian, 102
 Emissaries, Committee of, 91
 Encomenderos, 118-119, 122
 Encomiendas, 118, 144
 Eve, 7
 Executive order no. 234, 29

-F-

Fajardo, Diego, 143
 Fatima, 130
 Festivities, 68
 Filipinas, 5
 Filipino, 14
 loyalty to Spain, 147
 rulers, 125
 Filipino-Indios, 156
 Filipinos' Fight for Freedom, 38
 First Earth, 7
 Folk-songs, 4
 Fort Santiago, 107-110

-G-

Gaddangs, 139
 Galleon trade, 153
 Gat Maitan, Malinog, 72, 74, 85
 Gat Pandan, Toray, 72, 74-75,
 85, 96
 Gat Salian, Today, 72, 74, 85,
 96, 109
 Genies, 9
 Gentiles, land of the, 7
 Gentzer, Martin, 149
 Ginhalaran, 20-21, 23
 Glacial Epochs, Four, 3, 12-13
 Gnomes, 9
 Gods, 18
 Goddesses, 9

Goiti, Martin de, 106, 108, 115,
120
Gomes de los Angeles, Mariano
180, 184-194
Gomorras, 7
Guam, 75
Guiual, 26
Gulah, Rajah Bendahara, 25
Gumapos, Pedro, 146
Guronggurong, 6

-H-

Hamtik, 59-60
Handona creek, 38-39, 41
Haraw, 26
Haraw River, 27
Heavenly Kingdom, 8
Hermano Pule (See De la Cruz,
Apolinario)
Hiligaynon dialect, 14
Hiligaynon language, 31
Himaya tribe, 48
Himaya tribe of Negritos, 46
Hindu-Malays, 36
Hinduistic culture, 36
Hiniray-a dialect, 31
Holy land, 5
Honstapagnos, 9
Humabon, Almontay, 8-89

-I-

Ibalois, 3-4
Igorots, 139

Ikong Kabungsol, 25
Ilocandia, 160
Ilocano, 14
Ilocos Region, 7
Imaw-imaw tribe, 48
Imaw-imaw tribe of Negritos, 48
Indio, 171
Intramuros, 115, 148, 152
Irong-irong (See Iloilo)
Islam religion, 132
Islas de Manila (See Manila,
Islas de)
Islas de Ponente (See Ponente,
Islas de)
Islas de Oriente (See Oriente,
Islas de)
Itnegs, 3
Itum, Datu, 41
Izquierdo, Rafael Gutierrez, 180,
192

-J-

Javier, Evilio, 68

-K-

Kaboloan, 74-75
Kabunyan, 18
Kabuyaw, 46
Kalantiaw, Bendahara, Datu, 25
Kalantiaw, Code of, 19
Kalantiaw - history, 25
Kalantiaw - landing site, 27

Nazareth, 7
Negrito dance, 45
Negritoes, 3-4, 11, 13
Negroids (See Negritoes)
Negros Occidental, Province of,
17
Negroids, 9
Niño, Santo, 7
Nipis, 106
Norada, Conrado, 67

-O-

Obando, Francisco Jose, 129-130
Ogtong (See Oton)
Old Testament, 6
Oligocene Epoch, 2
Oriente, Islas de, 5
Oton, 106

-P-

Padohinog, Datu, 57, 59
Pagbuaya (See Takmo Buaya)
Pagsanjan, 7
Paiburong, Datu, 50, 52
Palanca for literature, 6
Palapag, Table of, 143
Palaris, Juan de la Cruz, 155
Palawan, 13
Palumbarit, Intong, 198
Pamalayi, 17
Pampanga (province), 7
Pampango dialect, 14
Pampangos, 138

Panaon, 79
Panay, 2 (See also Madyaas
negrito tribes) 47
Pangasinan (province), 66
Pangulo, 16
Panorama, 6
Parang, Luis, 188
Paray or Palay, 17
Parian, 149
Patadiong, 16-17
Pelaez, Pedro, 189, 191
Peñalosa, Ronquillo de 103, 121
Pharaohs, 7
Philip V, King of Spain, 128
Philippine Archipelago, 5
Philippine citizenry, 173
Philippine history, 8
Philippine Islands, 5
Pidigan, Abra, 160
Pigaffeta, 79
Pila, Town of, 7
Pilipinas, 6
Pintados, 16
Piscean age, 8
Plauchut, Edmund, 181
Pleistocene Epoch, 2, 4
Ponce, Juan, 143
Ponente, Islas de, 5
Povedano, Diego Lope de, 16, 18
Power and authority, 60
Presidential Decree no. 285, 29
Primeval people, 3
Prince Asim (See Asim, Prince)
Princess Urduja (See Urduja,
Princess)

Promised land, 6
Prophecy, 22
Ptolomy, Claudius, 55
Pula, Datu, 41
Pulpulan, 48
Puti, Datu, 22, 37, 41, 43, 50, 52
Pyramid of the Pharaohs, 7

-Q-

Quezon, Manuel Luis, 71
Quezon (province), 7, 164
Races, 30
Raden Widyaaya, 37-38
Raha Kandole (See Lakandula,
Raha)
Raha Lakandula (See Lakandula,
Raha)
Raha Malong Matanda (See
Matanda, Raja)
Raha Sulayman (See Soliman,
Rajah)
Raja Kolambu (See Kolambu,
Raja)
Raja Siagu (See Siagu, Raja)
Reformist Committee (See
Comite Reformador)
Reformists, 124-125
Regidor, Antonio Ma., 193
Regions, Linguistic, 14
Religious missionary, 126
Religious organizations, reforms,
179
Revue des deux mondes, 181

Rizal, Jose, 172
Rizal, Paciano, 172
Rojas, Gines de, 144
Rojo, Manuel Antonio, 151, 155
Romblon, 13
Rota, Isla de, 75, 77
Royal decree of 1849, 190
Royal orders, 122
Rule of law, 31

-S-

Sacred Spiritual Writings of MU, 8
Saint Joseph's Fraternity (See
Cofradia de San Jose)
Saint Lazarus (See Lazarus, Saint)
Salcedo, Juan de, 108, 111,
115, 148, 187
Salustiano, Fray Lazaro, 189
Samal (See Samar)
Samar, 7, 13
Samaria, 7
San Jose de Buenavista, 53
San Lazaro, Archipielago de, 5, 78
Sandoval, Francisco, 144
Sangleys, 148
Santo Niño church, 90
Sanz, Manuel, 166
Sarrat, 7
Sarawak, Southern, 36
Sason, Alfredo, 23
Sason, Serafin, 23
Sazi, Francisco, 127
Second biblical genesis, 7
Second earth, 7

- Secret society, 138
 Semangs, 3
 Shri-Visayan Malays, 36-37
 Siagu, Raja, 79
 Siam, 36
 Siete Pecados, 49, 51
 Silan, Diego de (See Silang, Diego)
 Silang, Diego, 153-157, 161
 Silang, Gabriela, 155-161
 Silay City, 20
 Simara, Island of, 48
 Sinai, 7
 Sinait, 7
 Sinugbohan tribe of negritos, 43
 Sinulóg, 43-45
 Sipian, Barrio, 27
 Sipitan, 26
 Siwaragan river, 41
 Social conditions, 119
 Sodom and Gomorra, Land of, 7
 Soliman, Rajah, 85
 Solomon, Temple of, 7
 Spanish expedition, 98
 Spanish occupation, 102
 Spiritual civilization, 7
 Subversive movements, 143
 Subu (See Cebu)
 Sucesos de las Islas Filipinas, 17
 Sugbu, 13
 Sukadana, 36
 Sulayman, Luntay, 116
 Sultan Buisan (See Buisan, Sultan)
 Sultan Makatunaw (See Makatunaw, Sultan)
 Sultan Mawallil Wasit (See Wasit, Mawallil, Sultan)
 Sultanate of Magindanao (See Mindanao)
 Sulu Archipelago, 12-12, 38
 Sulu Sultanate, 131
 Sumakwel, Datu, 22, 31, 37, 41, 50, 52, 56-57, 60, 63-64, 66-67, 79, 85, 96
 Sumakwelan, 67
 Sumuroy, 143
 Surnames, 18

 -T-
 Taal lake, 48
 Tabutaboan, 41
 Tadya Bungsalan, 25
 Tagalista, 184
 Tagalogs, 12, 15
 Tagals (See Tagalogs)
 Takmo, 70
 Takmo Buaya, 19, 70-73, 96
 Talibong, 114
 Talisayon, 50
 Tamblot of Bohol, 139-140
 Tamon, Fernando Valdes, 152
 Tanday Lupulupa, 85, 87, 96
 (See also Lapulapu)
 Tangyaw, 26
 Tangyaw river, 27
 Tavera, T. H. Pardo de, 100
 Tayabas (See Quezon province)
 Tertiary period, 2
 Testimonies of Antiqueños, 54
 Thailand, 36

Tina tribe, 47-48
Tobacco, 137-138
Today Gat Salian (See
 Gat Salian, Today)
Toray Gat Pandan (See
 Gat Pandan, Toray)
Torre, y Navancerrada, Carlos
 Ma. de la 175,
 179-180, 192
Torre, Gaspar de la, 128
Tratado de Malacañang, 188
Treaties
 Spain and Great Britain, 147
 Spain and Philippines, 127-129
Trinidad (galleon), 37, 83, 94

-U-

UR, 6
Ugbo, Francisco, 144
Ullos, Juan de, 144
Ulongan, 19
Undines, 9
Uprisings
 Bohol, 140
 Cagayan, 139
 Leyte, 140
Urduja, Princess, 6

-V-

Valderrama, Fr., 77
Velarde, Murillo, 140
Vera, Melchor de, 141
Vera, Santiago de, 124-125
Verdad, La 190-191

Vicar Forane, 189
Vichang, 74, 76
Vicora, Cayo, 55
Vicos, Miguel, 157
Vigan See Vichang
Villa Rica de Arevalo, La 103
Villalobos, Ruy Lopez, 5
Villarias, Alfredo, 23
Villavert, Ricardo, 53, 55

-W-

Walled City See Intramuros
Waray-waray dialect, 15
Wasit, Mawallil, Sultan, 131

-Y-

Ylaya, 4, 10
 archipelago, 4
 rulers, 85
Ylayan
 archipelago, 4, 11-15
 lawgiver, 24
 racer, 12
 types, 12
Ylayans, 10

-Z-

Zaldua, Francisco, 181
Zambales, 4
Zamora, Jacinto, 180, 195-200
Zapata, Marcos, 142
Zuñiega, Joaquin Martinez de, 106



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